

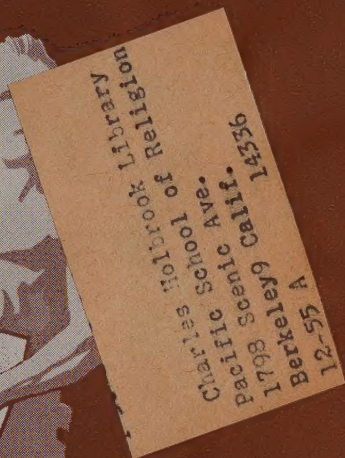
INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION



October 1955



“YE ARE MEMBERS
ONE OF ANOTHER”

See, "A Symbol for Christian Fellowship"



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- _____ The total is the size of the club order you need.

INTERNATIONAL

Journal

of Religious Education

YOUR KEY

TO EFFECTIVE CHRISTIAN EDUCATION



International Journal

OF RELIGIOUS EDUCATION

VOLUME 32, No. 2

OCTOBER 1955

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Cover Picture

UCYM Symbol for Christian Fellowship, *William Rhodes*
A Symbol for Christian Fellowship, *Vernard Eller*..... 10

Editorials, News and Comment

A Maximum Chance for Success, *H. H. Kalas and A. L. Roberts* 2
Ecumenical from the Ground Up, *Virgil E. Foster*..... 2
Map the World-Wide Church..... 6
How to Use This Issue of the *Journal*..... 7
What's Happening 44

Articles of General Interest

The Price of Danny, *Peter Gordon White*..... 3
Did You Ever Have a Dream Cut in Half? *Frances N. Broadhurst* 4
How Shall Public Schools Deal with Religion? *R. L. Hunt*..... 8
Are There Servicemen in Your Youth Fellowship? *Fred Cloud*.... 11
Drama with Little Equipment, *Richard C. Daniels* and
Ivers S. Sawyer 13
Play in the Church Kindergarten, *Mamie W. Heinz*..... 16
Sunday School in a Shoe, *Sara Wescoat*..... 18
Adventures for the Family Through Books, *Imo Ruyle Foster*.... 20

Christmas Play

A Parable for Christmas, *Alice Baldwin*..... 22

Other Features

Yours for the Asking:
Christmas Scenes in Church, *Dean Kaufman*..... 14
Picture Projection from the Rear, *Milton Heitzman*..... 15
Books Off the Press..... 39
New Ideas for the Christmas Season, *Orville Kuhn*..... 48

WORSHIP RESOURCES FOR NOVEMBER

PRIMARY DEPARTMENT, *Melba Petersen* (THEME: *We Are Thankful*)...25
JUNIOR DEPARTMENT, *Jean Louise Smith* (THEME: *The Bible*).....28
JUNIOR HIGH DEPARTMENT, *Gladys Jackson* (THEME: *Praise to the Lord*)32
SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, *Clarice M. Bowman* (THEME: *O Son of Man, Thou Madest Known*).....34

Stories and Talks

Thank God for Beauty.....25
When Everyone Was Mean.....25
The Man Who Listened to God.....28

The Bible in a Prison.....28
Old Hundredth.....29
Take and Read.....30
The Power of God in Us.....32
A Man Without Feet.....32
A Shepherd in Israel.....33
The Importance of a Guide.....33
Prayer - Meditation36

Poems, Litanies, Etc.

"God is everywhere".....25
Litany, "O Give Thanks".....28
"We come to this quiet place".....28
A Litany of Thanksgiving.....29
"Hope of the world"34
"O Master, who in days of youth".....34
"He spoke of grass".....35
"Jesus' sisters—two or three".....35
"They knew him".....35
"Did Jesus come singing".....35

IN THE *International Journal of Religious Education* forty cooperating denominations share their best experience and insights for the benefit of all the workers in Christian education in all their churches.

The product of this cooperative effort is good. You, the readers of the *Journal*, are constantly giving your testimony to that fact. You know it is good or you would not continue to use it.

The goodness of a product is measured not alone, however, by its inherent quality, but by the number of persons who take advantage of it. There are well over 2,000,000 church school teachers and officers, youth leaders, Christian education committee members, ministers, directors of Christian education, and others, beside millions of parents, who need what the *Journal* gives. Every day that passes with hundreds of thousands trying to get along without the *Journal* is a day not so good as it could have been. Think of what those persons have already missed!

Subscriptions to the *Journal* are climbing steadily, gaining 40 per cent in the last four years, as people discover what it can do for them. But out of our concern for Christian education and what it could be in our churches we say that that isn't fast enough.

A friend of the *Journal* has made it possible to offer this fall an unusually generous premium for new subscriptions and for increased subscriptions. He does this to help churches and individuals make greater use of the *Journal* in the advancement of Christian education. This special offer is described on the inside front cover page.

In August, one church increased its subscriptions from seven to forty-eight so that it will have one for each

THIS ISSUE of the *Journal* will reach its readers at about the time they will be joining in a round-the-world fellowship on World-Wide Communion Sunday. This experience is symbolized on the cover of this issue. For persons who attended the 23rd International Sunday School Convention in Cleveland, Ohio, July 27-31, this observance will have special significance. It seemed that all who attended felt that something happened at the Convention which could take place only in an ecumenical gathering. They felt that there was a distinctly "plus value" that came from fellowship across denominational lines. To put it more accurately, from a fellowship in which, except for the special denominational sessions, there were no denominational lines. It was Christian to Christian, period! And it was good.

The ecumenical spirit and world outlook of the gathering were enhanced by the participation of a number of delegates from countries other than the United States and Canada. The delegates from the Philippines, Mexico, Scotland, Egypt, and Tahiti were presented in a picture in the September issue of the *Journal*. Some of

A Maximum Chance for Success

worker. This church was following the example set by others which have found that they get greatest use by placing a copy in the hands of each worker.

Christian education cannot be done effectively on a minimum basis: a minimum of effort, a minimum of expense. The Christian spirit goes out of it when we attempt it that way. We must think of *how much* can be done to give Christian education maximum effectiveness.

The *Journal* is the official publication in religious education of the National Council of Churches for the benefit of all the cooperating denominations. As such it is dedicated to helping churches do the most that can possibly be done to give their people good Christian education.

We hope you will do two things. First, calculate the maximum help the *Journal* can give your church, and increase its subscriptions *now* to its maximum need. Second, spread the word and invite your friends and neighbor churches to subscribe now and benefit both from the *Journal* and from this generous offer.

We take this opportunity to express our thanks to the person making possible this unusual effort to reach all the people who need the *Journal*. You can help make this gift of maximum effect.

H. H. Kalas

*Associate Executive Secretary, Division of Education,
National Council of Churches*

A. L. Roberts

*General Director, Commission on General Christian
Education, National Council of Churches*

"Ye Are Members One of Another"

them and others brought interesting reports of developments in Christian education in their countries.

The value of World-Wide communion Sunday, as of gatherings like the Sunday School Convention, lies not alone in the number of persons joining in it but also in the depth of ecumenical spirit in their participation—and in their lives—and in their teaching. There was a plus value in the Convention because it was ecumenical. There is a plus value in living, in teaching, in worshipping when they are truly ecumenical in spirit.

There is value in having all Christians share in the World-Wide Communion observance. The more who share, the more ecumenical it becomes. But the observance can become a rebuke unto us if we depart from its spirit in our teachings and actions. This may sound like belaboring the obvious, but it isn't easy to be ecumenical, as it isn't easy to be Christian. Perhaps the church as a whole can succeed at both if, from the ground up, we teach our children and youth, and live with them, in that spirit.

Virgil E. Foster

International Journal of Religious Education

The PRICE of Danny

by Peter Gordon White

SUNDAY MORNING. Danny is pushing open the big front door of the church school, passing under the carved inscription, "God so loved the world . . ."

But the world is big, and Danny is small. How will he discover that God loves him?

Besides, Danny is late. So was breakfast. In fact, everything was mixed up this morning, and Dad had yelled at him. Danny wasn't quite sure why. Maybe Saturday, party night for grown-ups, had something to do with it.

Heading for his class now, Danny meets the superintendent, who hasn't time to stop but only to say better hurry right along now Donny boy, you can still get the blue star for being present. Mr. Wilson was always hurrying about the church. And Mr. Wilson always called him Donny.

In the corner where his class meets, Danny's attention swings immediately to the little table with open Bibles, an irresistibly interesting-looking scroll, and a picture of Jesus Danny had never seen before. Mrs. Summers had planned this "focal point of religious interest" as carefully as her teacher's quarterly had decreed. Neither Mrs. Summers nor the quarterly could have hoped for better results.

"Jesus looks like he's looking at me," thought Danny. "He looks like he knew my name was Danny." And suddenly it came upon Danny with power that never once had he heard that Jesus ever yelled at anybody.

"Danny!" Mrs. Summers' nice voice was low-pitched, but Danny caught the rebuke in the hurt, honeyed tone of it. "Danny, if you had been on time you could have examined that interest table with the others. Now please find a chair and please don't be noisy about it because you have

already disturbed your friends who are learning how Jesus showed people that God loves them."

Pleased with her own patience and her little lesson review, Mrs. Summers watches Danny pull up a chair. With her class, she waits while the chair legs make the squeal they always do on these floors and when her youngsters snicker, Mrs. Summers just smiles, reassuringly, she thought. Danny's feeling of lostness was inside, where it didn't show.

Why we have a church school for Danny

The "success" or "failure" of Danny's life (if such impoverished words can be admitted at all in religious discussion) hangs on his discovery that God loves him. This has nothing at all to do with whether or not his life will be "better" or "worse" (two more slippery words). It does have something to do with whether or not Danny's life will be rooted in the ground of inexhaustible Love where it can grow in meanings. For this will be Danny's struggle always: to receive without fear the transitory sensations of each day, sift and sort them, and from the main stem of truth see branches of meaning put forth new growth.

The mission of the church and its school is to make visible and available the reconciling love of God as it has been found in our Lord Jesus Christ, God's personal Word to us, God's flesh and blood answer to our need for grace and truth.

What the church school costs

In carrying this mission to Danny, just what expenditure does the church school make? Here's the way it works out in the school I know best:

Cost in current budget. Our per capita expenditure per Sunday is so small that Danny has to come to church school every week for at least four months before we've laid out one dollar on him. But we have

quite a healthy budget. At least we're better than another school I know. They don't spend money on Danny, they make money on him; each year there is a sizable Sunday school surplus.

Cost in T.H.S. Harder to figure, but Teacher's Home Study is a more important item than money in our expenditure for Danny. Mrs. Summers studies her teacher's quarterly well, at least the Sunday session pages. Maybe she should study the articles more carefully. Maybe she needs to know more about her own religious beliefs, and more about children.

Cost in group thinking. Mr. Wilson holds planned teachers' meetings, but. But we don't meet regularly. But we never get beyond the "business" part of the agenda into discussions about religion or education. Yet we are the religious educators of this neighborhood. It is up to us.

Cost in Christian friendship. Sure, this depends on individuals. But it also depends on a deep conviction that a persistent, practical demonstration of Christian fellowship may be more effective for teaching the love of God than a year of verbalizations. She may not be a professional in child guidance, but the teacher who understands (a) what she may expect with any child Danny's age, and (b) what she may expect from Danny, has really prepared herself to be a living word of reconciliation. She knows Danny's home situation. She knows Danny, and is known by him.

The cost in prayer and perspiration. No church school should be a water-tight compartment; it should be a sieve constantly spilling out the water of life, confident in the source of supply, constant in community service. Who else should be more interested in a finer total environment for oncoming generations? Who else has been so royally commissioned to "go teach?"

God so loved Danny that he gave his only Son, so that finding life's meaning in him who is Love incarnate, Danny might become really alive. The cross of Christ is the price of Danny in God's plan of redemption. What is he worth to you who have been entrusted with this hallelujah Good News? Look, there's Danny at your church door again.

The Rev. Mr. White is Editor for the Publishing House, United Church of Canada, Toronto.

Did You Ever Have a Dream Cut in Half?

A two-session church school is the solution of the housing problem in this church, and it was not as hard to get started as you might think.

by Frances N. Broadhurst

BY WAY of introduction, I should like to tell you a few facts about our church. We are a middle-sized church (650 members) made up of average income people. Our church school attendance is 350 with a church school staff of 70. Our congregation is neither "old" or "young," but both. We have families who have been in the church for two generations and others who are new to our church.

Did you ever have a dream cut in half? The plans for our new building were fine, but our church family couldn't afford the church home that had been designed. We decided to build our sanctuary and one-half of our educational building. The problem was ours: how do we do a whole job with one-half a building? How do we double our space without spending any money?

By its very nature the Christian faith takes handicaps and transforms them into assets. Such has been our experience. We did not want to misuse our new plant by over-crowding our departments. Our solution was to set up a two-session church and church school. We used our space to advantage by using it twice each Sunday instead of just once.

Our plan was to conduct simultaneous church school and church sessions at the two hours of 9:30-10:30 and 11:00-12:00. A coffee and fellowship hour from 10:30-10:55 was proposed, to keep our church family from becoming two separate and unrelated congregations.

We began planning carefully, first getting the counsel and approval of the policy-making bodies of the church, our Committee on Christian Education and the Session. Once the

plan was accepted by these groups we began to reach out and help more people feel that they were in on the "ground floor." We had special meetings of superintendents and teachers, with plenty of time for questions. And there were lots of questions. These were not about the need, but about the staffing and superintending of the second session.

We tried hard to "transplant" the idea into the minds of the teaching staff so that it could be their idea instead of ours. This meant calling in the homes of some of the teachers. Three or four were opposed, for no reason except the conviction that "It won't work." Opposition made us work harder and think more clearly.

We put out an "extra" edition of our parish paper in which we presented the need to the church families and gave them an opportunity to answer the need by including a coupon by which they could: (1) Register as volunteers for teaching, and (2) Enroll their children in the church school session of their choice. We were careful to promote the plan only as far as the need called for it. Our second session has included children only through the sixth grade thus far.

We trained a special telephone committee to complete the registration. There were five team captains with five members to each team. The captains collected the reports and met for a day to tabulate them.

The recruitment committee from the Committee on Christian Education began staffing the second session, for we have separate staffs. Some of our first session teachers and superintendents were willing to go to the second session. One departmental superintendent volunteered to train a new staff. We did not want all new personnel working in the second session, of course. One department

initiated the co-superintendent idea, which made for correlation between the two sets of teachers as well as a better knowledge of all pupils on the part of both superintendents.

Was it hard to get teachers? No, but it was not done without work and a great deal of calling. We exhausted information available to us by what is known to us as "the deacon's survey," which provides us with information on each church family. It should never be difficult to enlist up to 15 per cent of a congregation in a teaching responsibility.

At the outset we decided that during the two summer months of July and August we would maintain only one session. This would give all members of the staff a month's vacation.

We began with fear and trembling! Our goal was two-thirds attendance at the first session and one-third attendance at the second session and in the first year we have reached this goal.

Of course there were problems, but most of the "unsurmountable" ones faded. Would we create two groups of people who did not know that they were members of the same church? Would we be able to adequately staff both sessions? How large a part would habit play in determining the success or failure of our second session? The question, "Would families cooperate?" was prominent in our minds. What would be the effect on our adult classes? Would the church service provide competition for adult classes and vice versa? What would be the effect of a two-session church school on family attendance at church?

Because of our twenty-five minute fellowship hour we were able to avoid the two congregation pitfall. Incidentally, can we "guarantee" fellowship just by having isolated individ-

Miss Broadhurst is Director of Christian Education at the Southridge Presbyterian Church, Kansas City, Kansas.

uals participate in a corporate worship experience? This is a problem which can exist within any congregation and we have found that we experience more real fellowship now than we did before.

We did staff it! And the staff was enthusiastic; they were "sold." Classes were kept at a reasonable size. Teaching at both hours showed marked improvement. It became easier to recruit teachers since we could offer them a job which they could handle and from which they could expect to derive satisfaction.

Habit was our foe, at first. In American Protestantism the 9:30 or 9:45 a.m. church school hour has become almost as sacred as the 11 a.m. church hour! Once a family decided to make a shift to the second session, habit became our ally instead of our foe.

The possibility of lack of cooperation had taken far too big a place in our thinking. For the most part, our congregation is cooperative and this venture was no exception.

We found that one of the problems which is inherent in the two-session plan is that of building an adequate adult church school program. For adults it becomes attractive to attend church instead of church school. We admit that we have a problem. Our procedure has been to work around this problem. We have created new times for adult classes. Not that we have abandoned the Sunday morning class; on the contrary we have sought good teachers for this hour. But we offer two additional series of classes: one on Sunday evenings conducted by the pastor and one on Monday evenings, which I teach. In effect we are now reaching more adults than we did before.

The two-session plan does not create a problem so far as family worship is concerned, though it can provide an excuse if a family is looking for one.

We have derived definite advantages and benefits from the plan:

1. By using our two-session church school plan we have, in effect, doubled our space. We set out to accomplish this one benefit. Other benefits might be called by-products of our venture.

2. There is a 20 per cent increase in church school attendance.

3. There is an increase in church attendance. Many of the "chauffeur

parents" have decided to come in to church.

4. More of the congregation is involved in actual teaching responsibility: 15 per cent as contrasted with 10 per cent.

5. Teachers found that with smaller classes they were set free to use some creative ideas which they had never been able to use before, with the result of better teaching.

6. Families with very young children responded whole-heartedly. Many such families expressed their appreciation that we have such an arrangement.

Our two-session church school has been in operation more than a year. As we plan for the future we see a need (by this fall) to duplicate the entire church school. Our present plan works a handicap on families with junior-high or senior-high and children, unless they live within walking distance of the church. Such a

family cannot cooperate in the second session unless they would spend the fellowship time transporting members of the family to and from the church.

We plan also to work toward more cooperation between the two staffs by working further with the co-superintendent plan. Teachers' departmental meetings can be more unified.

We intend to continue to promote the use of the second session as we talk with new families and through use of our parish paper.

We think that we have taken a significant step in the direction of making our dream for an adequate educational building come true. The day will come when we will build onto our present educational unit, but we think that we will always need our second session church school in order to meet the needs of our church family. Now, in the light of this experience, we see one-half a building, but a whole dream come true.



Clark and Clark

Teachers found that with smaller classes they were set free to use more creative ideas. This resulted in better teaching with greater pupil interest.

Thy Kingdom Come . Thy Will Be Done On Earth



This new world map shows major mission and ecumenical centers, plus Christian mission villages. The map measures 50x72 inches and is printed in six colors.

A detail from the map, half the actual size, showing the cities and villages of Southeast Asia which have significance in the Christian mission there.



Map the World-Wide Church

NO SPOT on the earth today can be called "remote." Newspaper headlines turn our attention daily to Indonesia, Korea, Alaska, or South Africa. By television and radio, news from Bangkok or Bali reaches us almost as soon as from Boston or Birmingham. The fact that we live in "one world" is pounded into our thinking again and again by world travel, by meeting guests from other lands, by reports on international politics, by news of the United Nations, by magazine articles and new books, by items for sale in any department store. And by a world-wide Christian fellowship!

Many a Christian became familiar with distant parts of the globe

through Christian missions long before this recent day of international unrest. The peoples and places of all parts of the earth have long been the subjects of the church's concern and prayers. This is a time when every home and church needs to have a good world map for constant reference. Such a map is a symbol of the oneness of the world—a oneness understood especially by Christian people, whose Lord teaches them to pray, "Thy kingdom come, thy will be done on earth."

One mother said recently, "We keep a world map on the wall of our upstairs hall so that every night as our children go to bed they may choose one country of the world and pray for the people there." A young minister who travels widely for his denomination says, "My family keeps two maps in our children's bedroom—one of the world so they are reminded daily of Christians in many lands, and one of the United States on which they mark the location of my most recent trip."

The new world map which the churches have produced through Friendship Press may be used as an effective tool for developing world-minded Christians. First of all it gives prominence to Asia and the whole Pacific region, often pushed to the sides of other world maps. This area with its new, awakening nations in which the tides of change and upheaval are running heavily is made the center of attention. On this map are located Christian centers and mission stations in which North American churches have a particular interest. The principal cities of all the nations are denoted, of course, but many strange, new names appear, names a political map would never show. Some are tiny villages, some are cities, where Christian missionaries are at work, places to which the minds of fellow Christians in other parts of the world often turn.

One of the most common uses for this map will be permanent display in church foyers, Sunday school class or assembly rooms, or church offices. By this means church members will be kept conscious of the universal nature and outreach of their faith and the world-wide interests of their congregation. A durable, washable, latex map has been provided for this purpose. A number of denominations¹ have imprinted upon the map de-

tailed information about their own specific mission fields. Committees on missions or mission study groups will find this map useful in many ways in their educational and promotional work.

The map is also available on strong paper. In this form church school classes will find it particularly helpful for use in various projects and activities. A group studying the ecumenical movement may note the locations of the various centers where significant meetings of world Christian bodies have been held—Edinburgh, Madras, Willingen, Kottayam, for example. As each place is studied it may be marked with an appropriate symbol to denote what happened there.

Classes engaging in the annual mission studies may use the paper map as a basis for research about the lands and the people, placing on the map some of the information or pictures discovered in their research. Many groups will draw lines or use ribbons to indicate relationships, travel routes, or scenes of current news events. One group leader recently prepared charts to point out

countries that have become independent or have changed their political status during the last decade. A project map showing results of such group study and discussion could be made an instructive display for the entire congregation.

A world map used as a center of worship calls the worshipper to remember that his prayers should encompass the whole world for which Christ himself prayed and for which he gave his life. The field of the church is now, as always, the world.

A world map depicting the work of the whole church in every land with such thoroughness and beauty is published only once every decade or so. This edition will serve Christians in America for years to come.

¹The denominations which have special imprinted editions of the latex map are: American Baptist, Congregational Christian, Canadian Baptist, Disciples of Christ, Evangelical Lutheran, Presbyterian U.S.A., United Lutheran, and United Presbyterian. Members of these communions will secure such maps from their own denominational missionary or literature headquarters.

The general edition of the map can be purchased by ordering from any denominational book store or distribution center; latex maps, \$5.00 each, paper maps, \$2.00 each.

How to Use This Issue of the Journal

Churches with space problems will find "Did You Ever Have a Dream Cut in Half?" and "Sunday School in a Shoe" especially helpful.

For your Christmas preparations we are glad to provide another Christmas play, "A Parable for Christmas." "Drama with Little Equipment" will be of help in presenting it. See also "We Have Seen His Star" in the September issue. Also see "Christmas Scenes in in Church."

Families will find many ideas for Christmas gift books in "Adventures for the Family Through Books." The suggestions are equally suitable for church libraries.

Nursery and kindergarten leaders will be glad to know that "Play in the Church Kindergarten" is the first of a series on nursery and kindergarten work.

How to Use the November Issue

Teachers—and parents—who are concerned about children's and young people's response to the Bible will be watching for next month's special issue of the Journal "The Bible—Out of Life, Into Life." If they follow Lowell Hazzard's counsel, they will "Let the Bible Speak First to Us."

Vacation Church School directors and teachers will need the November issue as they prepare for next summer's Bible emphasis.

Every teacher needs a copy; use the order blank on page 45 to order your extra copies.

How Shall Public Schools Deal With Religion?

by R. L. Hunt

BRIGHT BOY James finished his arithmetic problems before others in the class. His muscles cried for activity. He took the straight pin, on his desk and fastened it carefully in the toe of his shoe between the sole and the top, pointing forward. Crossing his legs, he swung that foot carefully toward the crack in the desk ahead of him.

His aim was perfect. The pin pierced the bottom of John, sitting in the desk ahead of him.

John erupted from his seat, yelling, "Jesus Christ!"

Vastly entertained, the class looked first at the scene of action, then expectantly at the teacher.

What do you want that teacher to do?

You want that teacher to protect the person of the child against the assault by a pin, of course. Do you wish that teacher also to take note of the careless use of a name held divine by some students in that class?

If so, do you stick a pin into the theory of separation of church and state?

Absolute separation of church and state could mean that no member of a church is a citizen of a state, that no citizen of the state is a member of a church or holds religious faith. But would such complete separation be good for the state? Would it be good for the church? We measure a man's religion in part by how he fulfils duties in citizenship. The state, we believe, is well served by citizens committed to honesty and truth as duty to God.

For better or worse, we are here together in our land, with less than "absolute" separation.

Let us look at more incidents in public schools.

Coach H— sent the second team back to the bench and walked across

the playing field to join his first team huddled just before game time. It was the first game of the season, his first as coach of this high school. He wanted desperately to win! Cheers echoed from the grandstands under the lights. He joined the huddle, lapped his hand upon the hands of the squad united in fellowship and pledge. Up turned the face of the captain to say, "Coach, we want you to lead us in prayer."

What do you wish that coach in the public school to do?

Miss M— adjusted the microscope. Her fifth-grade pupils were peering through it, to catch their first glimpse of protozoa. On the board she wrote, "Protozoa—first form," and "Proto-plasm—first life."

An interested boy in the class read, to question, "Teacher! First life—, how about Adam and Eve?"

What do you wish that teacher in the public school to do?

Mr. L— was in the sixth grade geography class, reviewing reasons why people think the world is round. Said Joe S—, from the second row, "Teacher! My Dad says the world is flat!"

The class hushed, and the teacher waited.

"The Bible says the world has four corners," Joe added.

What do you wish that teacher in the public school to do?

Evelyn brought the letter from home, and handed it to Miss B— as soon as she entered the classroom. Miss B— took it immediately into the office and laid it on the principal's desk. The letter read,

"Dear Miss B—:

My daughter tells me that in your study of biology you are beginning a chapter on the germ theory of disease. Please excuse my daughter from study of this chapter. Our religion says that diseases are in the mind."

Principal T— muses, "The state

law requires this school to teach the germ theory of disease. That teaching has helped reduce disease; has extended the average span of life.

"Law and good manners say also that conscientious scruples should be tenderly treated."

What do you wish your public school to do about Evelyn, who brought this note from her mother?

The three boys stood before their principal. Everett said, "We wish to start a Bible-reading club in the student activities period."

Principal M— thinks, "We tell students they can have a club on any interest of theirs, if they will get as many as ten people. They have the ten. We have 80 such clubs, with all kinds of hobbies. The Constitution says that a government enterprise shall establish no religion '—nor prohibit the free exercise thereof—.' Use of a school building for religions purposes during school hours is forbidden. If these students have their club, our high school regulations require the assignment of a teacher to sponsor the student activity. Is this use of tax funds for sectarian education? Would refusal be 'prohibiting the free exercise of religion?'"

What do you wish that principal in the public school to do?

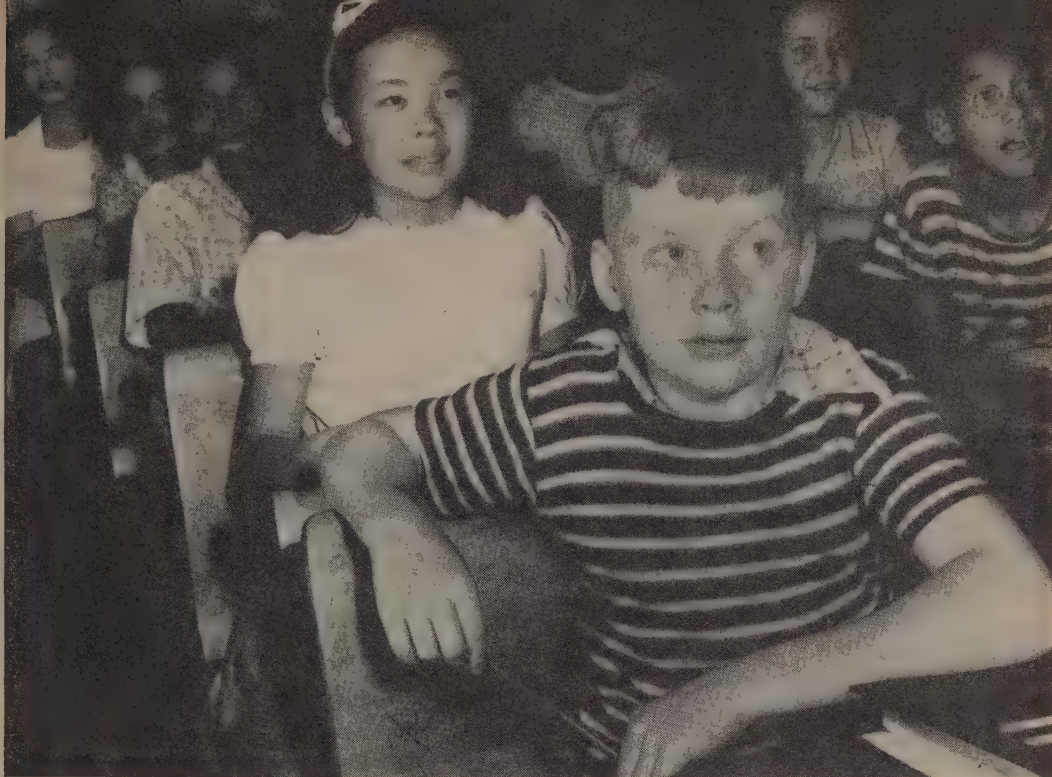
In studies discussing qualifications for public office, in a twelfth-grade civics class, a student mentions the fact that a local public official is reported in the press as being short in his accounts. A student says, "Why shouldn't he get his, if he can do it without getting caught?" Another student says, "It isn't honest." Says the first student, "Why should a person be honest?"

A third student says, "Because it is good for your reputation. It is good for your credit."

And a fourth student chips in, "You couldn't do any kind of business if people did not trust each other."

Dr. Rolfe Lanier Hunt is director, Department of Religion and Public Education, National Council of Churches, Chicago, Illinois.

The public schools bring together children of many different backgrounds. Should their varying religious beliefs be ignored in classroom discussions?



Marion Palfi

Can another student appropriately say in that public school classroom, "I believe a man is responsible to God for what he does"?

Can the teacher say the same?

What do you wish that teacher to do in the public school?

David came late to class. Handing his tardy slip to the teacher, he announced joyously to all and sundry, "Today I am become a man!"

Miss E—realized that the boy had passed through a significant experience relating to the ritual of the Jewish faith. That morning the boy had stood in the synagogue and been accepted as among his peers. Should the teacher use it as an occasion for better understanding, or draw an "iron curtain" against all matters religious?

What do you wish that teacher to do?

Incidents like these described come frequently to the public school teacher and administrator. They are part of an uncertain mind in the American people on many larger questions.

Do public schools belong to the people, or to the state? Do the public schools exist to provide trained soldiers and citizens for the state, so that men are human resources for the state? Do they belong to the people who will operate them for such purposes as they choose through government channels?

If more rigid theories of separation of church and state are put into effect to end traditional practices of worship and instruction supporting religious faith in the public schools, will it be necessary for churches to operate parochial schools?

Or do we of the churches value more the contribution of the public schools to the unity of our nation? Do we believe the education given our children will be better under plans made for all the children of our community than in schools sect by sect?

Shall a pupil get acquainted with the Bible in the public school? Fourteen states by law today require that the Bible be read in the public schools. One state by its constitution provides that the Bible may always be

used in its schools. Twelve states, through ruling of educational or legal authorities, say the Bible is not to be read in the public school. Some state courts have ruled that the Bible is a sectarian book; other state courts have ruled that the Bible is not a sectarian book.

Unquestionably the Bible can be used for sectarian purposes. What do we want to do about using the Bible in the public schools? Is acquaintance with the Bible a part of general education for the person in our culture? Is some acquaintance with the Bible a necessary tool for understanding our literature and civilization?

Does a civics class have any responsibility for preparation of the citizen who will take an oath on the Bible to tell the truth before a jury?

The elementary and secondary schools exist to equip each pupil with necessary tools of communication and thought. The schools help a child to learn in reading. Shall the selections for the reading be descriptions of the circus, from sports, from travel, from everywhere—except religion?

Do you wish pupils in the public schools to read the Bible? If so, for what purposes?

Religion has a vocabulary. Religious institutions have a history. As part of the general education they

Questions such as these will be discussed at the National Conference on Religion and Public Education sponsored by the Committee on Religion and Public Education of the National Council of Churches at St. Louis, Missouri, November 6-8, 1955. The N.C.C.C. Committee on Religious Liberty also participates. This will be a conference of some 200 persons named by denominational boards of education and councils of churches constituent to the Division of Christian Education of the National Council of Churches. For information, address the Department of Religion and Public Education, N.C.C., 79 East Adams Street, Chicago 3, Illinois.

give to children, shall the public schools have any responsibility for the vocabulary of religion? Can they teach the story of how Columbus came to the new land across the sea without noticing that religious faith had some part in plans for his coming? Can history be taught without recognition of the role of religious faith and religious institutions? When children in grade one build a picture on the wall of the houses in the block, shall they include the grocery store, the filling station, — but not the church?

In the United States, the public schools are a government enterprise, supported by tax funds. Their policies are hammered out by public discussion. The price of liberty is eternal vigilance.

The separation of church and state has a reverse side from that which we have been discussing. If a church chooses to operate a school in its own building with teachers whose salary it pays, is it free to do so? In a southern city, for example, a church desires to operate a day school integrating the races in its church building. Must it have a license from the state department of education before it can operate? Must the teachers be licensed? Under state law there, permission to operate a school integrating the races is not currently obtainable. State law forbids a teacher to teach in a school integrating the races. Is the church to be free from interference by government?

Our founding fathers believed that the civil rights of the individual were

safer in a state of perpetual tension between executive, legislative, and judicial branches of government, than they would be under monopoly of power by one agency. Like reasoning moves us to believe that the religious liberties of the individual are safer in a state of perpetual tension between church and state.

It is therefore part of a normal process that discussions continue as to how public schools shall deal with religion. All government enterprises are the business of the people. All the people should share in the discussions which result in setting policies for the public schools. Now as always is a good time for us to be talking about the question, "How shall the public schools deal with religion?"

A Symbol for Christian Fellowship

by Vernard Eller

FOR TWO YEARS the United Christian Youth Movement has been working on symbols which would represent its program areas. These have now been prepared by an artist and the resulting posters were approved at a meeting of the General Council of the UCYM at its annual meeting the last week of August. The five program areas, represented in different colors and different designs, are: Faith, Witness, Outreach, Citizenship, and Fellowship.

The symbol for Fellowship is reproduced on the cover of this issue of the *Journal*. It is particularly appropriate at this time, when World Communion Sunday will be celebrated by Christian churches around the world.

This symbol of Fellowship embodies the cluster of meanings which are included in this area of program and activity: our brotherly relationships within the larger church, both denominational and ecumenical; Christian home life and boy-girl relations; and recreation and leisure time activities.

Gold, the color designated for this

area, is an emblem of that which is precious and highly valued. How precious is the Christian fellowship? Is it precious enough that we will be willing to relinquish prejudices and belief in the superiority of one's own church and family?

The legend is "Ye Are Members One of Another" (Romans 12:5), and it is obvious that Paul is thinking of members not in the sense of belonging to an organization but of being organs and appendages of a body. The Christian fellowship doesn't stop merely with "close-binding all mankind"; it amalgamates all mankind. When the toe is stubbed, the mouth shouts, the eyes weep, and the hands break the fall. The we're-in-this-togetherness of the body is the true figure of the Christian Fellowship.

In common with the other symbols of the series, this one displays, behind and through the whole, strong vertical lines of white. Though the Christian fellowship is manifested horizontally, in the relationships between man and man, its source and power lie in the vertical. The Christian Fellowship is not of our creating but is a gift of grace from God.

In common with the other symbols,

also, is the figure of a man. In this case, however, there are three men. Each of the other four areas is symbolized with one, but here the artist was forced to multiply, for it is impossible to represent the Christian fellowship with one figure.

In the clothing of the figures, the artist has emphasized their universality, so that all of us see all mankind. If the figures were fully clothed, they would immediately cease to be general and would become specific. Unclothed, they represent all mankind. Then the artist reversed his approach and introduced a very deliberate distinction—the three men are of different races. It is unfortunate that we had to have this special reminder in order to be made aware that the Christian fellowship includes races other than our own.

The remaining element of the symbol speaks of its ground and source of being. This is the chalice, the cup of communion. Of all the church's rites communion is the most universal. And because we hold the rite in common, there is a sense in which we commune with one another as we commune with Christ. The Christian fellowship is a fellowship of communicants, members of one another as long as they remain members of the body of Christ.

Mr. Eller is Editor of Young People's Publications, General Education Board, Church of the Brethren, Elgin, Illinois.

They Burned the Midnight Oil

by J. Martin Bailey

IT WAS AFTER MIDNIGHT when the general council of the United Christian Youth Movement adjourned its main business session. But before heading for bed the representatives of the nation's Protestant youth participated in a worship service led by members of the group.

The devotion to their work that kept 165 young people that long on hard folding chairs also characterized the meetings of the five program planning commissions, at Conference Point Camp, Lake Geneva, Wisconsin, August 28 to September 2.

The reports of these commissions, finally adopted that night, were the result of much advance planning and a week of meetings. The reports will form the basis, during the next

several years, of the UCYM program and that of cooperating denominations.

Under the guidance of the Christian Citizenship Commission the young people showed their intelligent concern in such areas as American internal security, juvenile delinquency, legislation affecting Indian Americans, and industrial relations.

The delegates denounced universal military training "in any form" and made positive recommendations for a program designed to "meet Communism at the true battleground—the social, political, economic, and ideological frontiers."

Thirty World Youth Projects in 25 countries were adopted as a part of the report of the Outreach Commission.

The Fellowship Commission report outlined a program of study and ac-

tion to eliminate racial prejudice and promote integration in the life of the churches. The young people expressed concern that the church was lagging behind in developing a program of sex education and recommended that the religious dimension of sex be taught to junior high as well as senior high youth in their churches, in their homes, and in summer camps. "Our parents need sex education, too," the commission said, "before they can teach us effectively."

The Faith Commission reported plans to promote the use of *Power* as a devotional booklet for all Protestant young people.

After struggling with a definition of the term "Christian vocation," the Witness Commission recommended that educational and vocational counseling agencies include references to full-time Christian service and the demands of faith as a basis for other vocational choices.

The new cabinet of the UCYM, elected during the meetings at Lake Geneva, will be introduced in the next issue of the *International Journal*.

Mr. Bailey is Director of Circulation, International Journal.

Are there Servicemen in Your Youth Fellowship?

by Fred Cloud

PROTESTANT churches, for the most part, are missing the boat when it comes to working with youth in the armed forces. Not only is insufficient attention devoted to working with these young people when they are stationed abroad, but even in the United States the churches are failing to meet the needs of youth in military service!

The man who made this earnest statement to me in conversation recently was not talking through his hat. He has a high-level administrative job in which he devotes all his time to this problem. He knows whereof he speaks.

The Rev. Mr. Cloud is Assistant Editor of Youth Publications, Methodist Board of Education, Nashville, Tennessee. He has recently been appointed a member of the Advisory Board of the General Commission of Chaplains and Armed Services Personnel, representing The Methodist Church.

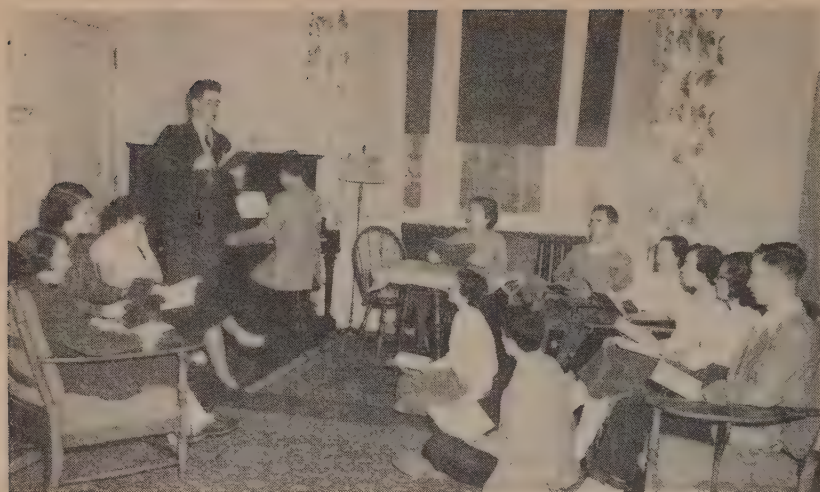
His statement echoed one made earlier by Bishop William C. Martin, then president of the National Council of Churches: "If the churches do not effectively sustain their ministry to the servicemen and women, the loss to them—and to our country—of inner spiritual resources can be tragic!"

Bishop Martin sees as a "new, crucial church responsibility" the task of maintaining religious ties with members of the armed forces as they are stationed throughout America and around the world. "The present situation is one we have never had to face before," he said. "It involves millions of our young men and women, and will continue to do so for an indefinite period."

As we reflect on the remarks of these two leaders we recognize that the problem involves not only those

young people who are at present in the military service, but a steady stream of America's youth who will be channeled into the armed forces for a time during their formative years.

Charles I. Carpenter, chief of Air Force chaplains, wrote recently: "One million young men and women came into the military service last year. One million young men and women were discharged from the military service to return to civilian life. The same thing will happen each year for some time to come even though the number of service personnel will vary each year. A big problem with which the Christian church is confronted lies between the entrance of these young people into the military service of their country and their discharge for return to civilian activity."



Minrod

Servicemen on bases in this country are not required to wear uniforms to church, and officers are usually generous in giving leaves for attendance at church-sponsored activities.

The Church needs to give to military service the imaginative kind of religious leadership it has been giving to the college campus for the past twenty years. The job requires at least two kinds of activity: The first is diligent work by individual churches in maintaining close, personal contact with their youth who are scattered in various types of military service. The second is warmth and imagination in planning and carrying out a program in the local church which will include young people from nearby military bases. Although both of the activities are highly important, in this article we will address ourselves primarily to the second type.

What is the starting point for developing a local church youth program (particularly in the older youth fellowship) that will minister to the needs of armed forces youth? Perhaps the first step is to have the youth officers and their adult workers face up to their own attitudes—the ones that are commonly expressed, and those that are left unsaid. It is frequently the case that a barrier exists in the minds of civilians in a community adjacent to an armed forces base toward military personnel as such. These young people in uniform are considered less desirable as dates for one's daughter, as more likely to stir up a rumpus in town, and in general as irresponsible in community affairs. When stated baldly, as here, these feelings are recognized as large-

ly unfair; yet there exists a lot of prejudice simply because persons have not thought about the problem clearly.

Military personnel find it harder to feel at home in a community than civilians because they did not come to the community by choice (as did college youth and working youth), and because they do not really live in the community proper, but on a military base. They are more likely to feel lonely, isolated, and displaced than most persons do. This constitutes a challenge to the church to help these young people become part of a fellowship in which they feel that they "belong."

Another problem that confronts youth in the armed forces (and that poses a challenge to action by church youth fellowships) is that of feeling that their hitch in the service is wasted time. The church fellowship can provide these youth with opportunities to join in constructive projects *in the present*, and encourage them to plan hopefully for the future. Such projects as week-end work camps, week-end youth evangelistic visitation projects, and older youth conferences on missions or vocations have included armed-forces youth—to the mutual benefit of civilian and military youth.

A third major problem that seems inherent in military service for youth is the tendency to run with the crowd in matters of morals, particularly in regard to use of alcohol and illicit

sex relations. One of the most crying needs confronting the church is that of helping these young persons to develop and hold onto high standards of character and behavior.

What about actual programs that are being carried on by churches? Are servicemen (in the youth age range) to be grouped with college youth and working youth? What can an individual church member do, and how can he do it?

In the matter of grouping, churches have come up with different answers. But churches in all sections of the country have found that service youth *can* be integrated into older youth fellowships that include college youth and working youth. Examples include downtown churches in San Diego, California (adjacent to a Navy base); San Antonio, Texas (near an Air Force base); and Clarksville, Tennessee (near an Army base). Nor are these armed-forces youth "hangers on" or reluctant members of the group. In all three cases, they have taken active part, including holding offices, and have been welcomed in the groups of college and working young people.

As one minister who has worked extensively with armed forces youth observed: "Servicemen are different from civilian young people in terms of their employment and environment, but not in terms of personality and character."

Older youth programs that have proved successful with a "mixed group" of servicemen and civilians include worship services; church school classes with emphasis on discussion; recreation such as skating, hay rides, weiner roasts, and the like; participation in work projects such as painting rooms in the church and landscaping the lawn; and spiritual life retreats.

Individual church members, and especially families, can help by welcoming youth in the military service into their homes. The occasion might be a dinner (particularly Sunday dinner), a visit with other young people of the neighborhood in the home of one of the church youth, or a drive around town and the countryside.

This article obviously is no blueprint for a "successful" program; but it is an affirmation that—given interest and work—a successful program of including armed-forces youth in the church fellowship is possible.



Scenes from rehearsals of "Family Portrait," given on the floor and the apron of the stage by the Drama Group of the First Baptist Church in Worcester. Mr. Daniels (left, seated at the table) is Director of Christian Education and Drama for this church. Mr. Sawyer (left, standing) is the Producer of the Red Barn Theatre in Westboro, Massachusetts and directed this production of "Family Portrait."

Drama with Little Equipment

by **Richard C. Daniels and
Ivers S. Sawyer**

ALTHOUGH the motion picture, radio and television have been strong competition for the theater, at the same time they have been great liberating agents for drama. By draining the drama of its literalness, they are giving it back to the imagination again.

Lack of a stage or elaborate equipment is no barrier to the church which is contemplating a play. "All the world's a stage" and a high quality play given a high quality production will be accepted without a well-equipped stage and maybe without a stage at all.

In actuality every church has a stage, if not several. The church may not have a stage with a proscenium arch, an apron, a curtain, etc., but most churches have a chancel or a rectangular shaped room, one end of which might be adapted as a stage with a little imagination and some platforms. Or perhaps there is a lawn; one corner landscaped with



trees could provide a natural backdrop. With imagination, the whole world is truly a stage!

There is one particular type of staging which has received a good deal of publicity recently in a popular and extensive revival. It is referred to by various titles—central staging, theater-in-the-round or arena staging. It is not new. Historians claim it is the oldest type of staging. It was first practiced by the ancient Greeks.

The advantages of this type of staging over the conventional proscenium staging have been demonstrated all over the country. A theater-in-the-round production has its stage in the center of the room with the audience seated on all sides. This means there is no such thing as a seat on the side. Every seat is front and center. One can see and hear well from every seat. The scenery problem is no more. Only stage props and stage furniture are necessary.

These major benefits as well as many incidental ones add to the proximity of and reaction between

audience and actors, a condition which is highly beneficial to any production, but especially religious drama. This proximity of audience and actors is indeed the principal value of theater-in-the-round.

Another of the main features of central staging is that it can be done inexpensively. Since it requires no scenery, and scenery is a very expensive item, it is possible with a small core of lighting equipment to do a modern dress play with borrowed props and furniture at no cost whatsoever except royalty. Here we assume that the church is interested in producing only the best plays and therefore is willing to pay for the privilege.

Almost any church hall can be adapted for central staging. The acting area should be in the center of the room, approximately 10'x15'. A rug of a neutral or solid color should be used to cover the acting area. This area, now called the stage, could be elevated about 6 inches, although this is not absolutely necessary.

Aisles for audience, actors, stage

hands, etc., should be extensions of the diagonals of the rectangular area. As many people may be seated in as many rows as the hall will accommodate after the acting area and aisle space has been determined.

All rows of seats may be floor level. It would be advisable to raise all rows of chairs beyond the third row on platforms, especially if the acting area is not raised on platforms. Many churches have platforms that can be adapted for this purpose. An elevation for every row of seats would be an ideal arrangement. If a church has no platforms for either the stage or chairs, it would be better to give additional performances of the play than to crowd the room beyond good sight lines. Three rows may be as many as can be used if the stage and seats are on the same level. The rows will, of course, accommodate

more people if they are placed in a large rectangle rather than a small one. The first row may be ten or fifteen feet from the stage without losing the sense of intimacy.

Stage furniture and properties will vary according to the requirements of the script, but must be in especially good condition because of the proximity of the audience. Furniture should be low so that all actions may be seen whether the characters are sitting or standing.

The minimum needs for lighting a production-in-the-round would be four 500 watt spot lights with fresnel lenses. Should 500 watt spots not be available, a 300 watt reflector spot display light could be used. They should be placed at the corners of the acting area. The problem of mounting these lights will be different for each church. They may be at-

tached to permanent lighting fixtures by means of pipe clamps. If these fixtures are not suitable because of placement or design, the units may be attached directly to the ceiling or mounted on vertical booms. Soft colors, pinks and ambers, are best.

Make-up must be extremely subtle. Light pancake make-ups should be used instead of grease or heavy powder base. Extreme character make-ups should be avoided by casting to type and age whenever possible. Moderate make-up created for ordinary room light will usually be sufficient.

Lack of a conventional stage should not be a stumbling block. A religious play produced in-the-round can be a thrilling experience in the hands of an imaginative director and a sincere cast with a minimum of fancy or expensive equipment.

YOURS FOR THE ASKING

Christmas Scenes in Church

IN AN EFFORT to recapture the true meaning of Christmas, Dauphin Way Baptist Church of Mobile, Alabama, constructs in the Fellowship Hall each year a Christmas scene pre-

senting an appropriate spiritual theme. This church has a membership of 5872, with 27 Sunday school departments and 50 young people's and adult classes. Every week night

during the month of December a class or department has a Christmas party or banquet in this Hall, and thus everyone has a chance to view the scene.

The theme is selected early in November. All classes and departments are notified of the theme and are given brief, suggested outlines so that the devotional speaker for each program may base his thoughts on the theme. (No social in the church is closed without a devotional service.) Decorated Christmas trees are not allowed in any room of the church building.

On the first day of December the scene is erected from mannikins and other materials gathered from interested and cooperative merchants in the city. This means that expenses are kept at a minimum. After the scene is dismantled, a personal letter of thanks is mailed to each merchant, with a picture showing what had been done.

In 1952 the theme was "Christ in Christmas." The sub-theme, "Christ in the Church" was shown at one side by an altar with Christmas greens and an open Bible, with Mary and the manger in the niche above. On



In 1953 the theme of the Christmas scene was "Gifts at Christmas." "Other Gifts" showed those that individuals give to each other; "God's Gift" was represented by a manger and cross; "My Gift" was depicted to mean, "myself."

the other side was a family scene with a picture of Christ over the fireplace, illustrating "Christ in the Home."

In 1953 the theme was "Gifts at Christmas," divided into three distinct ideas. (See illustration.)

In 1954 the theme "Symbols of Christmas" was presented. The four selected were: the Christmas star, the gift, an evergreen tree, and the manger.

Our people appreciate this way of putting Christ's birth into proper focus and look forward each year to the theme for the season.

DEAN KAUFMAN,
Director of Religious Education,
Dauphin Way Baptist Church,
Mobile, Alabama.

EQUIPMENT for religious education

Picture Projection From the Rear

Question

HOW did they get those pictures on the screen?—I didn't see any projector."

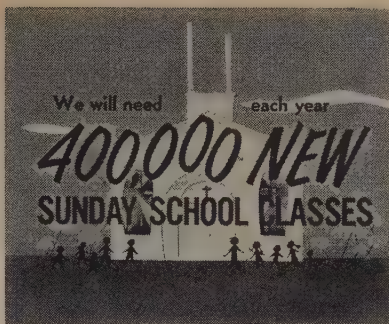
That is the question asked by many of the delegates attending the Thursday evening session of the 23rd International Sunday School Convention in Cleveland in July. The visual program conducted by Dr. A. L. Roberts and prepared by the Jam Handy Organization was an unusually smooth program. One picture on the large screen faded into the next, with a complete absence of visible mechanical manipulation.

Milton Heitzman tells how it was done and how it can be done in a local church.

Answer

The method used at Cleveland is called "from-the-rear projection." A plastic translucent screen 9½ feet high and 18 feet wide was used. Stationed thirty feet back of this screen were two slide projectors fitted with 2500 watt projection lamps.

The pictures were projected from these machines onto the screen from the rear and the images were clearly visible through the translucent screen,



One of the slides from "Let's Look at the Facts," a Sunday School Convention program using projection from the rear.

from the front.

The program at Cleveland included scenes acted out beside and in front of the screen. This could be done since there was no light beam projected to the screen from the front. The skill of the actors was teamed with that of the reader and projectionist to produce the desired impressions of color, space, and emotion.

The pictures were especially drawn for this program by an artist of the Jam Handy Organization for the specific effects desired. These were then photographed to make 4x5 inch color transparencies. Each transparency was then laminated on the front of a single piece of glass.

Since 2500 watt lamps were used in the projection, the slides were placed in front of the projector and a stream of air was blown between the slides and the projector to keep the transparencies from melting or the glass from breaking under the extreme heat.

The smooth movement from one slide to the next was accomplished by projecting alternate slides from the number one and number two projectors. One was faded into the next by the use of a rheostat-like control called a Variac attached to the power supply line of each projector. Using these, the operators could fade, dissolve, or superimpose the pictures on the screen.

Those who saw the production know that split second timing, artistic skill, and teamwork made the presentation extremely effective. To produce the Thursday evening program at the convention, "Let's Look at the Facts," required the skills of thirty-seven specialists.

How to do it in a local church

Any local church can produce, on

a small scale, the same beautiful effect made possible by projection from the rear. Some plastic screens are available commercially, but architects' tracing cloth stretched evenly on a frame serves almost as well. The rear side of the screen, on which the pictures are projected, must be shaded from any light other than that coming from the projectors.

One projector can be used; but if fading of one picture into the next is desired rather than the obvious traveling of one picture off and the next onto the screen, two projectors must be used.

If rheostats are not available a jagged-edged card (like a hand with fingers on both sides) can be held in front of the projector not in use and moved across in front of the other to fade out one and bring in the other. This card can be mounted on an arm which will hold it in place, first in front of one, then in front of the other projector. The "finger" edges make the change from one picture to the next gradual and smooth.

If a filmstrip is being shown there will need to be two copies of it, one in each projector. The operator, alternating between projectors, will need to move each strip forward two frames instead of one, so that frame one will be shown from one projector, frame two from the next, frame three from the first projector, etc.

Projection from the rear reverses the picture as seen from the front. This can be overcome with slides and filmstrips by reversing them, left to right, in the projector, but this cannot be done with sound movies.

Television studios achieve this correlation by throwing the picture onto a mirror which reflects it to the rear of the screen in the proper right-and-left position.

A way for using this method on an extremely simple basis with a single class is described and illustrated with pictures in the December, 1953, issue of the *Journal*.

In any from-the-rear projection, the screen should be at an elevation sufficiently higher than the projectors that any light penetrating beyond the screen is directed over the heads of viewers rather than into their eyes.

MILTON HEITZMAN.

Associate Executive Director,
Audio-Visual and Broadcast
Education, National Council
of Churches, Chicago, Illinois.



George Adkins

Play

in the Church Kindergarten

by Mamie W. Heinz

HOW GLAD I am to get Sam started to school," remarked Mrs. Smith to the teacher the first day of kindergarten. "He does nothing but play at home. Maybe you can teach him to use his time more profitably."

"We were late getting up this morning so I didn't bother to get Nancy to kindergarten," Mrs. Gray

said as she chatted with her next door neighbor. "It really doesn't matter so much. The children spend most of their time playing anyway."

What is play?

Somehow Mrs. Smith and Mrs. Gray have missed seeing children's play as it is—a serious business of living, a means by which children orient themselves into the life about them. Through thoughtful observation of children at play, many parents and teachers have been helped to understand children and their needs.

George, an only child, constantly

Through play children try out life experiences; they learn to take turns and to share with others.

talks of a baby brother or sister. Dolls fascinate him. Sometime during the choosing period, at kindergarten, he can usually be found in the doll corner, putting the babies to bed, covering them and saying in a loving voice, "All in bed, all covered up warm." There seems to be a release and satisfaction for George to bestow care upon the dolls. Through watching George at this play the teacher is conscious of this need.

In play children often give vent to pent-up emotions and so release tensions. Susie had recently gone through a hospital experience. Playing hospital and doctor became a favorite play not only for Susie but also for other kindergarten children. Hospital beds and bedside tables were arranged. The doctor's visits, attentions of nurse, medicine, visitors became a part of the play. Sometimes Susie was the patient, sometimes the nurse or doctor.

Experiences are relived in play. By watching children the teacher can discern what further experiences are needed, what inaccurate concepts need to be corrected. Thus play gives clues to curriculum needs and helps the teacher to evaluate past experiences.

A group of four-year-old boys became a construction gang. A pulley was used to haul sand to the top of the building (a strong platform built near the pulley). Each time, the sand bucket turned over before reaching the top. On a visit to a nearby building project soon afterwards, these boys were intensely interested in the buckets of tar being pulled to the roof. Somehow in watching the operations they conceived an idea of how to use their pulley. Later their play at construction took a more successful turn.

Play helps children to feel important, to experience success. Mary has a dominating and demanding mother. At home and in many school activities Mary has been submissive. In the doll house play, however, she was very severe with the dolls, punishing them often. As she experienced satisfaction in dominating the dolls, she began to boss children. She was often the mother dictating

Miss Heinz, kindergarten teacher, was until recently Associate Executive Secretary of the Association for Childhood Education, International. She now lives in Atlanta, Georgia. Her article "Worship in the Kindergarten," appears in the March 1955 International Journal.

to the children. When she was the child, she objected to the authority of the "mother." But as Mary learned she could at times control the situation she began to cooperate more in the "family" play. In other activities, too, Mary is learning to express herself sometimes as leader, sometimes as one of the group.

Prerequisites for good play experiences

The atmosphere conducive to good play experiences is one of friendliness and understanding. The teacher does not seem hurried. She has time to listen to children as they arrive at school, for this is usually the moment they are eager to show something or to tell of some experience.

Toys and materials are the tools for play. They should be the kind that seem to say "Come use me." The selection and placement are important. For instance, the doll house furniture needs to be child size so the children can comfortably use it without getting down on the floor or stooping too much. The bed is strong enough for a child to sit upon. The stove, sink, table, chairs invite imitation of activities at home. Large equipment encourages a group of children to play together, thus bringing about cooperative play.

Blocks should be of assorted sizes, some large enough for big building. Trucks are big enough to carry some of the blocks or other toys. Shelves near the building area encourage proper storage and care of these materials.

Toys, or rather tools, should be simple in construction, durable and easy to clean. They should encourage use of the imagination. Mechanical toys have no place in the kindergarten.

Early in the year the teachers and children should decide upon the use and care of the toys. Within these limits, the children have a freedom that encourages initiative and imagination.

Very important to constructive play is the amount of space. Forty square feet per child are recommended. This allows space for separating types of activities—block building, housekeeping play, creative activities with paints, crayons, clay, etc., and a book center.

Time is also an important element. It is well to provide a block of time

for choosing activities. During the first weeks of school, the children may drift from one play or work interest to another. Later, as they acquire the ability to concentrate for a longer time, certain types of play may be continued the whole period and even for several days. Usually young children do not continue a project long unless unduly encouraged by an adult. The teacher must be careful that, because of her interest in the project, she does not stimulate the children to continue it when interest is waning.

Kinds of play

Dramatic play in its simplest form is imitating the actions of another. Jane had prepared make believe lunch in the doll corner. Upon invitation the teacher sat down for lunch with her. "What good biscuits you make" commented Miss Brown. Jane answered, "I'll give you my recipe. You should eat my daughter Ethel's cooking. She is going to cooking school."

A more complicated form of dramatic play is acting out familiar stories. Young children need little or no costumes or props. In playing Billy Goat Gruff, the rug may be the bridge. Later a simply constructed bridge of blocks may be desired.

Creative play takes many forms, such as block play, use of transportation toys, reliving family experiences. June, Bill and Sue were playing in the doll corner. They decided to go on a picnic. The lunch was packed in a box which, along with dishes and dolls, were put into the doll carriage. Away went the family to a corner of the rug and enjoyed the picnic.

Children need to spend a part of each day outdoors whenever the weather permits. Here they can have more freedom for running, climbing, digging—the more strenuous activities. They need not only equipment for climbing, swinging, etc., but also material for creative and imaginative play.

A wagon and a ladder often become a fire engine. Wooden packing boxes may serve as boats, cars of a train or just platforms for jumping. Planks placed from one box to another may make a roof to the house or provide adventure in learning to keep one's balance from the top of one box to another.

The teacher's role

First the teacher provides proper equipment and materials for play, adequate space and a comfortable environment. She knows the children will have a wide range of interests and so takes this into account. She is on hand when needed to give suggestions or express appreciation but she does not interfere unless absolutely necessary. She encourages the children to plan, to solve their problems, to settle their own differences.

When the play tends to disintegrate she makes suggestions in the spirit of the play going on. Sometimes she brings out additional equipment. Joe and Charles had built a train of blocks. For a while constructive play went on, then the boys seemed at loose ends. Miss Jones appeared with large paint brushes and cans. "Do you need these?" she asked. Very soon the boys were hard at work "painting" their train with dry brushes.

When the teacher sees signs of overstimulation, of too strenuous activity, she becomes one of the group for a while. Perhaps she gets the children to tell her of their plans. She may bring an appropriate picture to show. When the children seem at ease again, she steps out, leaving them to resume their play.

Play and religious growth

What significance has play for Christian living of children? Many attitudes and habits are developed through play. Children are trying to understand themselves and those with whom they live. Understanding ourselves and others, learning to put ourselves in the position of others, sharing, taking turns, finding ways of getting along peaceably with others—these are necessary characteristics in religious development. Playing together under wise guidance, children develop Christian ways of living. As children and teachers have happy experiences together in play, they become friends—friends who not only share in play but who talk together about many things. Teachers with whom children are comfortable in play have a good opportunity of helping children to know God.

In play experiences there are often opportunities for informal worship. Jim left his play in the doll corner, came to the teacher and asked, "May I borrow the Bible? I need it in my

house. We have a Bible at my home." When told he might use the Bible, Jim carried it carefully and placed it on a table in his play house. Later he was seen holding the Bible, turning the pages. Perhaps Jim was experiencing a moment of worship.

During the choosing period, a group of children built a church. They used a large wooden box for the pulpit. An organ was constructed from hollow blocks. Chairs were arranged in rows before the pulpit. "Come to church," they said to children who were engaged in other ac-

tivities. The congregation arrived and were seated. The song, "Jesus Loves Me," was announced. While the organist played, a choir led the singing. Collection plates were passed. The preacher told the Bible story of Jesus and the children. "Away in a Manger" was sung. Church was over. During the service there was a reverent attitude on the part of all the children. The play evidently brought to mind the sanctuary, for later the children asked to go into "the big church."

Play in the life of the child is a

basic necessity to his living and learning. It is not only a source of fun for the child, it is also a means by which he relives and clarifies his experiences. For the teacher it affords an insight into what the child is feeling and thinking. It is also a medium through which a teacher can meet the child's needs. It is the wise teacher who can enter into the spirit of play, recognize it for what it is and provide the environment and equipment for satisfying play for each individual child and for the group of children.

Sunday School in a Shoe

What would you do if you had to teach thirty children, ages four to fourteen, with limited equipment, in a double store-front?

by Sara Wescoat

The publication of this article is not intended to indicate any loss of faith in the graded process of teaching. Naturally, whenever leadership and space permit, children and youth should be grouped by ages, where they can live and learn in a way most full of meaning for them. However, in situations where this is not possible, leaders can still grade activities to small groups within a larger one by ingenious use of a variety of methods and materials.

—THE EDITORS

ALL OF US remember the old woman who lived in a shoe, and the unsatisfactory methods she used in dealing with her dilemma. I must admit that although I am still very young indeed, I felt a little like the old woman myself when I began reviewing the facts about my new Sunday school teaching assignment.

The facts were as follows: (1) There were thirty children, and I was to have but one assistant. (2) Some of the children were four, and some were fourteen; most were in

between. (3) There was no prepared curriculum that would fit the situation of my thirty Negro children living in the heart of Chicago's near West Side slums. Originality was therefore not only desirable, but absolutely necessary. (4) Our equipment consisted of the usual paper, paste, and crayons, a movie and slide projector, a three-speed phonograph, three rickety tables about the right height for primary children to work at if they stood, and fifty heavy adult-sized folding chairs. (5) Our "plant" was a double store-front space with a partition down the middle. One side was used for worship and the other was an all-purpose room. (6) We had a \$10.00 monthly allotment for additional supplies. These things constituted our assets and our liabilities.

When I reported these facts to my fellow students in the Christian education division of McCormick Seminary, in one accord they gasped, "What are you going to do with all those children?" My mind echoed, "What *am* I going to do with them?" What I did do was based on two firm resolutions to be as unlike the old woman in the shoe as possible.

First, I resolved not to seat them in the folding chairs and keep them there for the sake of peace and quiet,

which, I suspect, was the main reason the old woman spanked her children and sent them to bed. Second, I resolved not to feed them "spiritual gruel." Gruel, as you know, is thinned-down porridge. Both my supervisor and I felt that if we thinned down our teaching material to reach the four-year-olds, all the others would be deprived. We therefore decided to offer as rich and imaginative a presentation as possible. We were convinced that a program could be offered with enough variation that within it we could match the interests and abilities of children from kindergarten to lower junior high. We would use those methods which lend themselves to a wide variety of ages and help children to participate according to their ability.

Happily, I have found that the variety of lessons and activities that can be successfully done with a large ungraded group is not nearly as limited as I first feared. Only three Sundays out of my eight months with the group were disorganized enough that I felt like spanking anyone and sending him to bed.

To begin with, art is a wonderful program medium to use with an ungraded group. People of all ages can take a given set of materials and en-

Miss Wescoat is a senior in the Division of Christian Education, McCormick Theological Seminary, Chicago, Illinois.

joy working with them at their own level of ability. The morning we had collages, five-year-old Tony had a fine time making an absolutely free design embodying trails of macaroni and squares of crocheted lace. Seven-year-old Johnny took the round and flat pastel powder pads and made a teddy bear on his paper. Tommy, who is eleven, made a man's face, using an unraveled "scrub-dolly" to make golden hair; and his fifteen-year-old sister used almost all of the available materials and worked them into a symmetrically balanced abstract design.

For a while, we made no attempt to correlate the art work with the worship and instruction which followed. We were using this half-hour of shared creative experience to develop a feeling of group friendliness, because this is a neighborhood where everyone is suspicious of everyone else except family and best friends. We used the experience to encourage sharing in the use of materials, and, of course, there was the primary purpose of giving the children a chance to express themselves.

I will never forget the pleasure of the morning we did finger-painting, when for the first time, everyone seemed to feel relaxed and at home. There was a quiet hum of voices as the children talked together about their work. Suddenly, six-year-old Mary, who had been talking in a whisper all winter, raised her paint-daubed hands high in the air over a fresh piece of white paper. Smiling broadly, almost laughing, she shrieked, "Look, teacher! Look everybody! Here I go!" This was a real victory in breaking through a shell.

Later on, we correlated the art work with the lesson for the day. One morning my co-worker took the younger children and discussed with them the wonder of plant life from seeds. Then she guided them in watering the seeds we had planted a week before. From the watering expedition, she directed them to one end of the room where a long strip of shelf paper had been taped to the wall at an appropriate height. They did a crayola mural of spring flowers.

In the meantime, I was reviewing with the older group some previously discussed examples of God's orderly universe and God's reliable laws for getting along with people. We, too, planned a mural, another strip of

paper having been taped higher on another wall. Each child planned to illustrate one phase of our discussion. For example, one chose the life cycle of a butterfly and another the cycle of the seasons. One chose to draw Jesus telling the story of the Good Samaritan, which we had discussed in connection with the Samaritan's breaking into the cycle of hate and suspicion existing between the Samaritans and the Jews.

Not only did this activity correlate with their previous lessons, but it got us over a very difficult day when all three of the rickety tables had collapsed and there were no tables on which to do other forms of art work.

Having introduced the children to a variety of art techniques, I have concluded that they are capable at any age of enjoying almost any type of art work except oils and water color. In doing art activities, however, certain precautions need to be taken to avoid chaos. If paste, tempera, or finger paints are to be used, two or three strategically located pans of water with adjacent stacks of paper towels are invaluable. Also art work is greatly facilitated if demonstrations of technique are made after materials are passed out and not before. This is because small hands can't resist grabbing for paint and paper in eagerness to get started, if what has been demonstrated really sounds like fun.

Incidentally, the time for passing out materials is before the children arrive. Having something attractive for them to investigate immediately upon arrival is the most effective ounce of prevention for disciplinary troubles that has yet been discovered. Materials laid out in advance has other advantages too. This enables the leader to start the children on their work immediately, and frees her to walk about among them. Here is a chance to talk with them casually, to encourage the sharing of crayons, and to find out what is on their minds.

Another important method for maintaining order is to plan carefully for the movements of the group. For instance, if I plan to teach a song after art period and before the worship service, I will have set up a circle of folding chairs before the session begins. The manner of giving directions for the move is important, too. I say, "In just a minute we are go-

ing to move to the other end of the room to learn a song before our worship service. When you finish your painting, you can go find a chair in the circle. Take your painting with you so the tables can be cleaned up. You can put it on the floor under your chair while it dries." Had I begun in any other way, half of the group would have been seated in the chairs before the directions about the disposal of the paintings could be given.

With this sort of careful planning as to what to do, how to distribute materials, how to arrange for group movement, and how to give directions, many interesting activities are brought within the realm of possibility.

One of our best mornings was the morning we pretended we were in Palestine. We began by each child being shown how to make cardboard sandals and a cheesecloth headdress for himself; and when everyone was in costume, we played a simple game from the Near East. Then to close the morning, we sat on newspapers in a circle on the floor. One of the mothers of the group helped to serve us rye bread, cream cheese, and dates, a typical Palestinian lunch. Before eating, I taught the children an ancient Hebrew grace, which we said in unison. Then I told a story about family worship in the home as it was observed during Jesus' time. We never got over to the "worship side" of the building that morning, but real worship was taking place in our circle on the floor.

I could go on and on about efforts in impromptu dramatics, about making a scrap book for the crippled children's hospital, how we worshipped at Christmas with Handel's "Hallelujah Chorus" and at Easter with Negro spirituals. Of course, not all these things have been of equal value, nor has any one of them been of equal value to all of the children, but the same could probably be said of activities in Sunday schools with standard equipment and closely graded curriculum materials.

The children have done at least a little social and religious growing in spite of the limited environment of "the shoe." The teacher has finished the school year feeling quite unlike the unfortunate old woman, but to the contrary, richly blessed with a rewarding experience.

Adventures for the Family Through Books

by Imo Ruyle Foster

THERE IS adventure and growth in the reading of good books. The child or young person who reads good books often learns as much in this informal manner as he does in his classes in school or church. This voluntary reading can be a fascinating supplement to his courses of study.

Churches and families, which at best have limited time for Christian teaching, should be especially alert to provide for their members the resources for the best use of voluntary reading time. This can be one of the greatest of all opportunities for nurturing religious growth.

The flow of new books continues, with many inferior and misleading ones along with good ones. The following annotated list, though not exhaustive, will serve as a guide in the selection of the best books for Christmas and birthday gifts, also for home and church libraries. All can contribute to the religious growth of the reader and his understanding of God, the world, people in many lands, and their relationships.

Along with these the world friendship books of Friendship Press, should be considered. A list of them can be obtained from a denominational book store or from Friendship Press, 257 Fourth Avenue, New York 10, N. Y.

All books in the following list and those of Friendship Press can be secured through denominational book stores. Prices are subject to change.

For children to ten years

The Boy Who Had No Heart, by Maud and Miska Petersham. A selfish little boy

Mrs. Foster is wife of the Editor of the International Journal.



Clark and Clark

There are many fine new books for children of all ages. Included are a number that should be in homes, church libraries and on book tables.

"finds his heart" by sharing. Macmillan, N.Y. 1955. \$2.00. (6-8 yrs.)

Finger Fun, by Helen Wright Salisbury. Songs, rhythms and finger play for families with young children. The religious songs are based upon nature and familiar experiences. Cowan, Los Angeles, 1955. 56 p. \$2.50. (2-4 yrs.)

The Flower, by Mary Louise Downer, pictures by Lucienne Bloch. The simple text and colored drawings of the life cycle of a plant can be used with children who are trying to understand some of life's mysteries. Scott, N.Y. 1955. \$1.75. (3-6 yrs.)

God's Wonderful World, by Agnes Leckie Mason and Phyllis Brown Ohanian, illustrated by Corinne Boyd Dillon. Words and music of 159 songs to help children know the wonders of the world. The book came out of experiences with children in home and church. Random, N.Y. 1954. \$3.95. (2-7 yrs.)

I Can Tell God Things, by Robbie Trent, illustrated by Pelagie Doane. Devotional material and drawings for use in families with young children. Broadman, Nashville. 1954. 39 p. \$1.50. (3-7 yrs.)

In the Beginning, by Alf Evers, illustrated by Helen Sewell. This well-illustrated book about creation is like a lovely psalm. Macmillan, N.Y. 1954. \$2.00 (3-6 yrs.)

Jesus, the Children's Friend, by Mary Edna Lloyd, pictures by Grace Paull. The story of children who were taken by their parents to see Jesus and were welcomed by him. They returned home knowing he was their friend. Abingdon, Nashville. 1955. \$1.00. (4-7 yrs.)

Lullaby for Eggs, by Betty Bridgman, drawings by Elizabeth Orton Jones. Beautiful illustrations and verse about the egg in the nest to help children, and all ages, develop a reverence for life, and to "Guard frail things that hold our hope of song and wings." Macmillan, N.Y. 1955. 32 p. (3-6 yrs.)

Poems of Praise, selected and illustrated by Pelagie Doane. Simple but dignified verse selected by one who knows children. Some of the poems are well-known, others little known. A book children will cherish even after their childhood years, as the poems give one a sense of God's presence. Lippincott, N.Y. 1955. 144 p. \$2.75. (6-10 yrs.)

The Poppy Seeds, by Clyde Robert Bulla, illustrated by Jean Charlot. A little boy shared his seeds with all who lived in his valley, even with the unfriendly old man. Friendships grew along with the flowers. Crowell, N.Y. 1955. \$2.75. (5-8 yrs.)

Prayers and Graces for a Small Child, by Mary Alice Jones in collaboration with Kate Smallwood, illustrated by Elizabeth Webbe. Simple prayers with illustrations in color. Rand McNally, Chicago. 1955. 25 cents (3-6 yrs.)

The Sod House, by Elizabeth Coatsworth, illustrated by Manning De V. Lee. A little girl and her family left the comforts of Boston to become pioneers in Kansas, to add their influence to the anti-slavery population. Macmillan, N.Y. 1954. 64 p. \$2.00. (6-8 yrs.)

The Thanksgiving Story, by Alice Dalgliesh, illustrated by Helen Sewell. A story, illustrated in color, of a family who

came to America with friends and had a part in the first Thanksgiving Day. Scribner's, N.Y. 1954. \$2.50. (5-8 yrs.)

What's in the Dark, by Carl Memling, pictures by Virginia Carten. A story and pictures to help children overcome fear of darkness. Abelard-Schuman, N.Y. 1954. \$2.50. (3-8 yrs.)

When Jesus Was a Little Boy, by Georgia Moore Eberling, drawings by Katherine Evans. Word pictures and colored drawings of life in a Galilean home and in the exciting market place as Jesus probably saw it. Children's Press, Chicago. 1954. \$1.50. (4-7 yrs.)

Your Breakfast and the People Who Made It, by Benjamin C. Gruenberg and Leone Adelson. This story of how we get our food will increase appreciation of the people, here and abroad, who make it possible. Doubleday. 1954. 64 p. (6-9 yrs.)

For children to twelve years

Catherine's Bells, by Florence Musgrave, illustrated by Zhenya Gay. Twelve-year-old Catherine and five-year-old Peter leave the orphanage to live on a farm with Miss Nan. Their thoughtfulness and love make the family a happy one. Ariel, N.Y. 1954. 248 p. \$2.75. (10-12 yrs.)

Children's Prayers from Other Lands, selected and adapted by Dorothy Gladys Spicer. These prayers, simple, but profound, will take children and adults across man-made boundaries. Suggestions included in the book for use in home and church. Association Press, N.Y. 1955. 108 p. \$1.75. (8-12 yrs.)

Crystal Mountain, by Belle Dorman Rugh, illustrated by Ernest H. Shepard. This adventure story based on the author's childhood in Lebanon, tells of children who help a selfish boy to find joy in co-operating with others. Houghton Mifflin, Boston. 1955. 208 p. \$2.75. (9-12 yrs.)

Emily San, by Barbara Leonard Reynolds, illustrated by Tack Shigaki. Through the initiative of a mother, American and Japanese children in Japan become friends as they learn each other's language and customs. Scribner's, N.Y. 1955. 180 p. \$2.50. (8-11 yrs.)

In Ponds and Streams, written and illustrated by Margaret Waring Buck. Information to help families discover the wonders in and around water and develop an appreciation of God's world. Abingdon, Nashville. 1955. \$1.75, paper; \$3.00, cloth. (8-12 yrs.)

Kaatje and the Christmas Compass, by Alta Halverson Seymour, illustrated by W. T. Mars. A family story showing Christmas customs in Holland. Follett, N.Y. 1954. 128 p. \$2.50. (8-12 yrs.)

Lapland Drum, by Alice Alison Lide and Margaret Alison Johansen, illustrated by Ursula Koering. A picture of family life in Lapland. The father took his children and workers on a long hard trip for supplies where they worshipped in the little settlement church. Abingdon, Nashville. 1955. 128 p. \$1.50 (7-12 yrs.)

The Long Christmas Eve, by Elizabeth Duryea, illustrated by Lisl Weil. The parents, from Oberammergau, share their childhood Christmas customs with their twins on Beacon Hill, Boston, which also

has unique Christmas festivities. Houghton Mifflin, Boston. 1955. 44 p. \$2.00. (7-12 yrs.)

Mara of Old Babylon, by Elizabeth P. Witheridge, illustrated by Lucille Wallower. Story of the patient preparations of the Hebrews in Babylon for their return to Jerusalem. Abingdon, Nashville. 1955. 128 p. \$1.50. (7-12 yrs.)

On Your Own Two Feet, by Bessie F. White, illustrated by Joshua Tolford. Two children in a happy Norwegian family face some hardships, but through it all they remember the family motto "On Your Own Two Feet." Ariel, N.Y. 1955. 96 p. \$2.75. (8-12 yrs.)

A Penny's Worth of Character, by Jesse Stuart. Young Shan in the southern mountains yields to temptation, but his wise mother helps him see a better way. Whittlesey, N.Y. 1954. 62 p. \$1.75. (7-11 yrs.)

Prairie Star, by Nina Hermanna Morgan, illustrated by Robert Henneberger. A boy and his grandparents came from Norway to North Dakota and carved out a new life, sustained by Christian faith and friends. Viking, N.Y. 1955. 189 p. \$2.75. (9-12 yrs.)

The Three Kings of Saba, by Alf Evers, pictures by H. Sewell. Based on some lore by Marco Polo, this lovely book shows how peace and love enter the lives of those who worship at the manger of the Babe of Bethlehem. Lippincott, N.Y. 1955. \$2.50. (8-12 yrs.)

A Triumph for Flavius, by Caroline Dale Snedcker, illustrations by Cedric Rogers. A story from ancient Rome about a conquering hero's son who conquers hatred with love. Lothrop, N.Y. 1955. 87 p. \$3.00. (8-12 yrs.)

The Wheel on the School, by Meindert De Jong, illustrated by Maurice Sendak. Children in a settlement in Holland lead a community project and incidentally bring new life to an embittered old man. Harper, N.Y. 1954. 298 p. \$3.00. (10-12 yrs.)

Wonders of the Human Body, written and illustrated by Anthony Ravielli. After showing in text and unusual drawings the human body, the most wonderful of all "machines," the author reminds the readers of even greater gifts—love, pity, ideals and faith. Viking, N.Y. 1954. 125 p. \$2.50. (9-12 yrs. and up)

For young people

A Blue for Illi, by Nancy Hartwell, illustrated by Don Sibley. Illi, a young, frightened Hungarian war refugee, finds a good life in America as she helps to bring new life to a girl who had polio. Henry Holt, N.Y. 1954. 213 p. \$2.50. (12-16 yrs.)

All Aboard for Freedom, by Marie McSwigan, illustrated by E. Harper Johnson. A story of the famous dash of Freedom Train across the border into the U.S. Zone of Germany in 1951, and the part thirteen-year-old Frans had in making it a success. Dutton, N.Y. 1954. 249 p. \$3.00. (11-14 yrs.)

Bronko, by Rosa K. Eichelberger, illustrated by Hedley Rannin. Twelve-year-old Bronko who had never known freedom discovers it in America. Along with freedom he accepted responsibility

and maintained integrity of character. Morrow, N.Y. 1955. 192 p. \$2.95. (10-14 yrs.)

The Foreigner, by Gladys Malvern, illustrated by Corinne Malvern. A story based on the biblical account of Ruth which brings out interesting facts easily missed in the original. Longmans, Green, N.Y. 1954. 214 p. \$2.75. (12-16 yrs.)

Hawaii, U.S.A., by Lily Edelman. In Hawaii, a miniature U.N., the people from many races and backgrounds live and work together by accepting each other. Nelson, N.Y. 1954. 136 p. \$2.50. (12 yrs. and up)

His Indian Brother, by Hazel Wilson, illustrated by Robert Henneberger. Brad, a thirteen-year-old boy, finds courage and companionship with an Indian boy who saved his life in the Maine woods. Abingdon, Nashville. 1955. 188 p. \$2.50. (11-14 yrs.)

Hold Fast the Dream, by Elizabeth Low. Blithe learns through humble friends in Europe that there are no short cuts to being an artist nor in making a good life. Harcourt, Brace, N.Y. 1955. 244 p. \$3.00. (12-16 yrs.)

Joel, the Potter's Son, by Georgiana Dorcas Ceder, illustrated by Helen Torrey. Joel, twelve years old, went to Jerusalem and saw Jesus when he was in the Temple at the age of twelve. This experience made a lasting impression upon him. Abingdon, Nashville. 1954. 96 p. \$2.00. (10-14 yrs.)

Rabbit Foot for Luck, by Jessie McGuire Coffee, illustrated by Mary Stevens. A new minister and his family arrived in a little Colorado town to find the church people divided over a community problem. Not "luck," but faith and hard work brought about a united community and church. Abingdon, Nashville. 1955. 191 p. \$2.50. (10-13 yrs.)

Rowan Farm, by Margot Benary-Isbert, translated from the German by Richard and Clara Winston. Story of life in post-war Germany where people of various backgrounds cooperated in building a good community. Harcourt, Brace, N.Y. 1954. 277 p. \$2.50. (12-15 yrs.)

Sally on the Fence, by Clarice Pont, decorations by Genia. Fifteen-year-old Sally's parents were divorced. When her mother died it was necessary for Sally to leave New York and go to Iowa to live with her father, whom she did not know. Sally's rebellion disappeared when she learned that life means accepting, as well as giving, love. Nelson, N.Y. 1955. 192 p. \$2.50. (12-16 yrs.)

Santiago, by Ann Nolan Clark, illustrations by Lynd Ward. In Guatemala, Santiago had lived under Spanish influence, but when he was twelve an old Indian came for him and insisted he go back to his own people. When he grew up, Santiago turned away from attractive, well-paying offers to teach his own needy people. Viking, N.Y. 1955. 189 p. \$2.75. (12 yrs. and up)

The Story of the Church, by Walter Russell Bowie, illustrated by Clifford Johnston. The story begins at the time of Jesus' earthly ministry and tells of those who have carried on the work through the

(Continued on page 38)

A Parable for Christmas

by Alice Baldwin*

THE FOLLOWING dramatization has been presented with an all-child cast. The angel band is kindergarten children, except for the Herald Angel, and two or three others to scale down height and give the small ones confidence. Kindergarten children do the pages. Primary children take the small parts, juniors the parts demanding more emotional portrayal (i.e. HEROD, the SAMARITAN, KING'S SON, QUEEN, etc.). Junior highs do the SHEPHERDS, the MERCHANT, the MERCHANT'S WIFE, and the HERALD ANGEL.

That is the way we have done it, because it is a tradition in our church to have a play presented by the children. However, there is no reason why the parts could not be taken by young people and adults, if desired.

Cast of Characters

A. <i>With many lines</i>	C. <i>With short lines, or none</i>
SHEPHERDS	SLAVE GIRL
MERCHANT	PRODIGAL
MERCHANT'S WIFE	THREE LITTLE GIRLS
RHEA	PAGE TO PRINCESS
	KING'S SON
B. <i>With moderate lines</i>	PAGE TO QUEEN
SAMARITAN	PAGE TO HEROD
PRINCESS-ANGEL	THREE DANCERS
QUEEN	JOSEPH
HEROD	MARY
HERALD ANGEL	ANGELS (no lines, with singing)

Properties Needed

1. Staff for 2nd SHEPHERD
2. Basket for RHEA
3. Box, carton, or table set at edge of circle near students, but a box of jewelry on it, for merchant.
4. Small ornamental box for PRINCESS' PAGE to carry.
5. Beads for KING'S SON
6. A silver chain for SAMARITAN
7. Small bauble or pearl for SLAVE GIRL

Stage Directions

This dramatization is given for presentation "in the round," in the center of a large room. However, if desired, it may given on a stage, or in the chancel of a church. The Director can make the necessary changes in stage directions. When given "in the round" few properties are needed, and it is not really necessary to have any furniture. Even the fire in the first scene and the bazaar in the second can be left to the imagination of the audience, and the actors.

Make a circle in the middle of the floor of a large room, to serve as a stage. If it is possible for the playing area to be elevated, this is desirable in case a large audience is expected. However, the stage should not be more than 18 inches to two feet high. Chairs for the audience are set in rows in groups, divided by aisles, as necessary for seating. The aisle used by the actors is wider than the others—about three feet. Set against the wall at the end of the aisle, but hidden or left dark until needed, is the manger.

A section of seats alongside the wide aisle is reserved for the costumed actors, in case children are used. We never leave a child backstage, where he may lose interest in the proceedings or make noise. If he watches the others perform, he is far more anxious to do his best. Our audience is never disturbed by having the children in sight.

The teachers costume the children in a separate room, and then sit in the audience, except for the pianist, a prompter and the person in charge of the lights. If desired, however, a teacher may sit at the end of each row of actors to prompt for en-

trances or lines. The piano is near the section where the actors sit and the prompter sits nearby.

Presented in arena style, the play becomes intimate, shared by everyone. Children have less stage fright than when on a real stage. The one thing the Director has to remember is that they must be kept in motion so that backs will not always be to the same section of the audience. This easy moving and turning also helps the children feel at ease.

The play is in verse (iambic pentameter, open rhymed couplets), which children find easy to memorize. Verse, too, makes it easy for lines to be cut by pairs or by speeches, where the director thinks necessary.

NOTE: See the article entitled "Drama with Little Equipment," on page 13 of this issue for a further explanation of "theater in the round."

A Parable for Christmas

(Lights are up on circle; the manger is dark. Enter FIRST SHEPHERD, goes to center of circle, turns as he speaks to look in all directions.)

FIRST SHEPHERD: A man must walk alone tonight. The mist is thick. A hand put forth does not exist. I wonder if I'll watch my sheep alone. I see no torch. I hear no dislodged stone. I'll give a call. Halloo! Now, build a fire—
(Builds imaginary fire)

SECOND SHEPHERD (from aisle): Halloo!

FIRST: Was that a voice? I'll fan this higher.

(Enter SECOND SHEPHERD, carrying his staff. Pauses at edge of circle.)

SECOND: Your fire is a comforting sight.

FIRST: Come close. Companionship is good tonight.

SECOND: My sheep are counted safely in your fold.

FIRST: That's good.

SECOND (coming to fire): It is unseasonably cold.

A lucky thing for us. No night birds fly.

No wolves prowl. No mountain lions cry.

FIRST: I hate it, though.

SECOND: I don't. I like to feel

Shut in, and far away from all that's real.

FIRST: Not me. I'm glad you've come.

SECOND: There is

Another shepherd in these hills. Have his

Sheep wandered to your fold?

FIRST (shakes head): He might have gone

Down into Bethlehem until the dawn

Brings light again.

THIRD SHEPHERD (from aisle): Halloo!

SECOND: There! There's his voice!

Halloo!

THIRD (entering, hurrying to them):

Peace be with you. I do rejoice

That I've found friends. Evil spirits mock

A man tonight, and scatter all his flock.

SECOND: Surely you are not afraid of ghosts?

THIRD: I've got the shakes tonight. (Holds hand out and makes it tremble.) What scared me most

Was this: I heard a woman's wailing cry.

RHEA (calling from far down the aisle): Yoo—hoo!

FIRST (grabbing SECOND in fright): I heard it too.

THIRD (grabbing FIRST): Now it's close by!

RHEA (coming on as if lost): Yoo—hoo! Who's there?

FIRST: She comes. Where is my knife? (Feels frantically in belt)

SECOND (moving toward RHEA): Be still. This is no ghost. It is my wife.

Here, Rhea. Here we are.

RHEA: O, I was lost

In all the mist.

THIRD: A scare like this will cost

Me half my life. (Sits with FIRST SHEPHERD at fire.)

*Mount Hermon School, Mount Hermon, Massachusetts.

SECOND: What brings you way up here?
 RHEA: I've brought fresh food. In Bethlehem it's clear.
(Hands out food from basket)
 Figs, olives, dates. There, now you'll have a feast.
 THIRD *(rising)*: Lady, on your way did you see beast
 Or ghostly man, or evil spirit dire?
 RHEA: No—only wisps of mist.
 SECOND *(hushing others)*: Come to the fire,
 And rest yourself before you go back down.
 RHEA: Oh, I brought news. You men must come to town.
 FIRST *(rising)*: What do you mean?
 RHEA: The census has begun.
 Great Caesar wants to count us one by one.
 FIRST: Great Caesar—Bah!
 RHEA: All Bethlehem is filled
 To overflowing. All day strangers milled
 Around in search of friend or relative.
 Yes, every place is full, where man can live—
 While Caesar's Romans go about in twos,
 Half fearful of the noisy crowd of Jews.
 There's not an empty house, or room, or bed
 Within the town. And at the inn they said
 The keeper had to send his kinsmen to
 The stable, though his wife's first child is due.
 SECOND: We three will stay up in the hills.
 RHEA: You must
 Come down.
 SECOND: Not me. The sheep are my first trust.
 FIRST: I'll stay.
 THIRD: And so will I—against my will.
 I tell you there are spirits on this hill.
 SECOND: What? Not again?
 THIRD: A ghost walks there, I know. *(Points off toward aisle.)*
 RHEA *(looks off, shivers a bit)*:
 He may be right. There's no mist down below.
 FIRST: Ghost or man—I hear somebody come.
(On piano there may be a few bars of theme music for merchant—possibly "Love Came Down." Enter MERCHANT.)
 MERCHANT: Good shepherds, may I share your fire? I'm numb
 With cold.
 FIRST: Who are you?
 THIRD *(staying close behind FIRST)*:
 Touch him. Is he real?
 SECOND: Be still. He's flesh like us. Good sir, our meal
 Is frugal. What there is we'll gladly share.
 RHEA *(has edged close to SECOND SHEPHERD, and speaks aside)*:
 This man is not a shepherd. See—he wears
 A turban. That's no shelter from the sun.
 And where's his shepherd staff? He hasn't one.
 MERCHANT: It's been a long and weary day. My sheep
 Were not obedient at all. And in a deep
 Ravine, I lost two lambs.
 RHEA *(to shepherds)*: Hear how he speaks!
 Ask him why he's here and what he seeks.
 SECOND *(nudging her)*: Be still.
 RHEA *(annoyed)*: All right. I'll go.
 THIRD: Are you afraid?
 RHEA: Oh, no. It's clear below. The mist will fade.
 Good night. *(Over shoulder as she starts down aisle)*
 And watch the company you keep!
 ALL: Peace go with you. *(She goes on down aisle.)*
(There is a pause, during which shepherds look at each other, then stare suspiciously at MERCHANT.)
 MERCHANT: Do you take turns to sleep?
 SECOND: We do.
 FIRST: You are a stranger in these hills?
 THIRD: You are no shepherd.
 MERCHANT: My hand knew other skills
 Once, that is true. You want to know, I guess,
 What brings me to my present sore distress.
 SECOND: Tell us only what you wish.
 FIRST: Now wait!
 We want to know if he's a thief, a great
 Outcast from Herod's court, a zealot, or
 A criminal. What is he up here for?
 MERCHANT: Good shepherds, I am surely none of these.
 I was a well-known merchant. Wealth and ease
 Were mine. I dealt in jewels, bought and sold

Fine ornaments in jade and pearls and gold.
 THIRD: And changed all that for sheep? A likely tale!
 FIRST: What happened, Merchant? Did your business fail?
 SECOND: Why don't you close your mouths and let him talk?
 MERCHANT: I did not fail. I sold my gems. I'll walk
 In want until I find a better thing
 Than jewels in this world. Poor man or king,
 No one is perfect, that I know. Good sirs,
 I kept a goodly house to show my wares.
 'Twas thus—
(Music on piano, or a song by group. SHEPHERDS withdraw to outer edge of circle and sit, feet beneath them, to watch play within play. Up aisle and into center circle comes MERCHANT's WIFE, tying belt or fixing hair, and calling as if to answer door.)
 WIFE: Who comes at such an early hour?
 The house still sleeps. *(Calls louder)* Go to the bazaar!
 SAMARITAN: Is this the house of Jared?
 WIFE: *(sighing with resignation)*: Yes, come in.
(In surprise at seeing a Samaritan)
 Do you have business here, Samaritan?
 SAMARITAN: No Jew is my friend, I know. But hark—
 Good woman. Last night on the road at dark
 I came upon a man left there for dead
 By robbers who had beaten him. I fed
 Him, bound his wounds, and took him to an inn.
 I'd gladly care for him, but I have been
 Delayed too long. And yet, I'd like to leave
 Some money with his nurse. Now I believe
 This silver chain has value. Will you buy,
 To help a man who otherwise may die?
 WIFE *(looks at chain)*:
 The chain has no great worth. And yet, I would
 Assist you in your kindness. You're a good
 Samaritan. Five silver talents I
 Will give. *(Takes money from purse at belt.)*
 SAMARITAN: That ought to be enough. *(Takes money, bows)*
 Good bye.
 WIFE *(watching him go down aisle)*:
 I wonder if he spoke the truth? Oh, well!
 What better reason could he have to sell?
(MERCHANT comes from group of SHEPHERDS, picks up the small table with its box of ornaments which was placed before the play at edge of entrance, out of the way, but not necessarily hidden, and sets it down off-center of circle across from SHEPHERDS.)
 MERCHANT *(rubbing hands)*:
 Aha! Our business starts at crack of dawn.
 WIFE: I bought this. *(Holds up chain)*
 MERCHANT *(shakes head over it)*:
 When all our money's gone,
 Your kindness will not feed us.
 WIFE: Sir, that's true;
 And yet I know, before the day is through,
 A queen will enter here, and then a king;
 A princess from the far-off east will bring
 Jewels in a caravan to you.
 Surely such a worthy man can do
 One small good deed.
 MERCHANT: Enough! I find no fault
 In what you've done. I'll watch you trade, and halt
 You when I do.
(Steps back a few paces toward SHEPHERDS. Enter SLAVE GIRL.)
 SLAVE GIRL: I want to sell a pearl.
 I'm only a poor slave, a dancing girl.
 But yesterday my Roman master let
 Me have this stone. It's worth enough to set
 Me free.
 WIFE *(to husband)*: A small slave wants to buy her life
 With this.
 SLAVE GIRL: Oh, yes!
 MERCHANT: Then buy the pearl, good wife.
(SLAVE takes money, hurries out as PRODIGAL comes up aisle.)
 PRODIGAL: Good merchant, show me everything you've got.
 Be quick! Today my father did allot

My share of goods to me. I want a gift
 For Herod, the great king. Then he will lift
 Me up and favor me.

MERCHANT: You want to spend
 A large amount? Then come with me, my friend.
(Takes PRODIGAL part way down aisle, as if to another room, backs to circle. Enter THREE little GIRLS.)

FIRST GIRL: We want a present for a lady, please.

SECOND GIRL: A little present for my mother. She's
 Always wanted beads to wear.

THIRD GIRL: We've got
 Some money, too.

WIFE: But jewels cost a lot!

SECOND GIRL: I've got two mites.

WIFE: Two mites? A farthing? Well—
 Let's see what we can do. Here is a shell
 That she can wear around her neck, to drive
 Away the evil eye. No spirit stays alive
 Who sees it.

FIRST GIRL: She would like a good-luck charm.

THIRD GIRL: Sometimes she could wear it on her arm.

SECOND GIRL: I'll take it, please.
(They pay WIFE, then run out. PRODIGAL follows them. MERCHANT returns to WIFE.)

MERCHANT: That prodigal will waste
 His father's fortune in a year. The taste
 Of pleasure's like a drug.

WIFE *(pointing to aisle, where PRINCESS AND PAGE are coming slowly into circle)*: Here is the princess
 Bringing tempting treasures from the east.
(HUSBAND and WIFE bow low as PRINCESS enters. She is an angel, clothed like other angels in choir, but wearing over her robe a red or purple sari and a veil over her crown.)

PRINCESS: The wise and aged Balthazar has sent
 One jewel.

MERCHANT: Only one?

PRINCESS: But if you went
 To every corner of the earth, you'd find
 No other like it *(To PAGE)* Show the pearl.
(PAGE opens box. All look, are amazed.)

MERCHANT: I'm blind!
 I'm overcome. This is a perfect stone!
 A priceless thing.

PRINCESS: What will you pay to own
 A perfect pearl?

MERCHANT: What do you ask?

PRINCESS: In gold,
 Twenty talents.

WIFE *(stepping back)*: Twenty! All in gold!
 We cannot buy. The price is quite insane.

PRINCESS: A man might sell all he possessed to gain
 A pearl of great price.

MERCHANT *(turns away)*: Please go away.
(Comes back at once.)

No, wait, my lady. Come back late today!

PRINCESS *(smiling)*:
 I'll wait a little while and come again.

WIFE: I don't see why.

PRINCESS: Peace be with you till then. *(Goes out, with PAGE.)*

WIFE *(to MERCHANT)*: Where are you going?

MERCHANT: Aside to think—alone.
(Goes back and sits with SHEPHERDS. Enter KING'S SON.)

KING'S SON *(furtively)*:
 I want to leave these jewels for a loan.
(Shoves beads at WIFE)

WIFE: I'll tell my lord when he returns.

KING'S SON: I can
 Buy them back. Tell no one who I am!

WIFE: I don't know who you are.

KING'S SON: It's just as well.
 Tomorrow I'll return with more to sell.
(Hurries out as QUEEN and PAGE come up aisle. He hides his face from them.)

PAGE: Make way! make way! The Queen!

WIFE: I humbly bow,
 And bid you welcome, Royal Lady.

QUEEN: Now—
 Show me stones that catch the eye and dance.

Show me something that will catch the tancy
 Of my lord the king, Herod the great.
 My beauty and my youth are fading. Fate
 Is cruel. Show me necklaces and rings,
 Bracelets, anklets, charms, and all the things
 To take their place.

WIFE: My Lady Queen, in truth,
 Our gems enhance your everlasting youth.
(Enter HEROD, PAGE, THREE DANCERS)

HEROD *(speaking as he enters from aisle)*:
 Come, my pretty dancers, here's the shop
 With jewelry for you.

PAGE: Make way! The king will stop!
(GIRLS run in eagerly, start to paw jewels.)

FIRST DANCER: I want some ankle bells in gold.

SECOND DANCER: I'll get
 A jeweled crown.

THIRD DANCER: I want a brooch.

HEROD: Now let
 Them choose one thing apiece. *(Sees QUEEN. Goes to her)*
 My lady Queen,
 You here? I ordered that you not be seen
 Alone in city streets. You disobey!

QUEEN: My lord, forgive me!

HEROD: Out of my sight—away!
(QUEEN hurries out, frightened, with PAGE. HEROD walks up and down talking to self.)

Not even my own wife and sons will give
 The king his due! Why do I let them live?
 These Jews love them, but won't appreciate
 That Herod is the king men should call great!

THIRD DANCER: We have our gifts, O gracious lord and king.

HEROD: That's good. Now wear them when you dance and sing
 Tonight. The Roman consuls like to see
 The wealth we have in jewels.
(He sees on table the beads which his son has just brought in.) Can these be
 What you just bought?

SECOND DANCER: Oh, master, yes.

HEROD: But these
 Were once my own. Quick woman! On your knees!
 How did you get them?

WIFE: Lord, a young man came
 Just now and left them.

HEROD: Do you know his name?

WIFE: I did not ask.

HEROD: No need! He was my son!
 He sells my jewels? Oh, I know that one!
 He gives the money to a group who wait
 For a Messiah King! Oh, how I hate
 These filthy people! *(to PAGE)* Send out this command
 To palace guards. My son and all his band
 Of friends shall rot in prison! Seize them all!
 For, by the gods, 'tis Herod man shall call
 Messiah. I'm the long-awaited king!

(PAGE runs out. DANCERS follow, frightened. HEROD stalks after them. WIFE puts hand to mouth, then takes attitude of prayer.)

WIFE: Oh, Lord, deliver us from such a king!
(Enter JOSEPH)

JOSEPH: Please show me some small trinket for a bride,
 A thing she will enjoy on our long ride
 From Nazareth to Bethlehem. *(Selects a pin)*. This small
 Blue pin will do.

(Pays for it, goes out. The PRINCESS is returning. She pauses at aisle to bow to JOSEPH, and this surprises WIFE.)

PRINCESS *(to WIFE)*: I have come back.

WIFE: I'll call
 The merchant.
(She goes to MERCHANT. He comes back with her and hurries to PRINCESS.)

MERCHANT: Lady, I must have this jewel!

PRINCESS: You know the price I ask!

WIFE: The price is cruel!
 Twenty golden talents for one pearl.

MERCHANT: The price is not unjust. Today a girl

(Continued on Page 46)



Resources

Primary Department

by Melba Petersen

NOTE: Mrs. Haynes was unable to continue with the preparation of the primary worship resources for this year. Since time did not permit the writing of new services by anyone else, we are here reprinting those prepared by Mrs. Melba Petersen for the October 1949 issue of the *Journal*. Mrs. Petersen has agreed to continue the writing of these services for the next few months. She is Director of Christian Education at the Stewart Ridge Community Church, Chicago, and has done a great deal of curriculum and other writing for the churches.

THEME FOR NOVEMBER: *We Are Thankful*

For the Leader

The public school usually emphasizes the origin of our American Thanksgiving Day; the home is usually busy with preparations for the gala celebration. In many of the church school units there is an emphasis during the month of November on God's gift of food and on the ancient Hebrew festivals of thanksgiving. Because so much of the emphasis in home, school and church is on thankfulness primarily for food, these worship services are planned to remind the children that there are many other things for which we should be thankful.

The service for the third Sunday has not been written as a special service for bringing gifts, because in many churches this is done in a special assembly of all groups. For those churches where it is a department observance, the service as suggested could be adapted.

1. We Are Thankful for Beauty

PRELUDE: "O Saviour Sweet," by Bach

(available in octavo editions); or "Passion Chorale," by Bach (in most hymnals).

CALL TO WORSHIP:

God is everywhere—
In the trees and the flowers,
In the fields of ripe grain,
In bright colored fruits,
In the autumn leaves.

God is everywhere—
In lovely paintings,
In beautiful music,
In stained glass windows,
In the quiet church.

God is in people—
In the kind things they do,
In their minds as they think,
In their work as they help him each day.

SONG: "Come, Ye Thankful People, Come," stanza one

OFFERING AND RESPONSE

STORY:

THANK GOD FOR BEAUTY

You have been hearing about Thanksgiving at school, and planning special decorations for your rooms. You have been hearing about it at home, too, as your parents get ready for it. Sometimes we think that Thanksgiving is just a day when we don't have to go to school and can eat a lot of good food. When we really think about it we know that the real reason we have Thanksgiving is so we remember to thank God for all the good things he has done for us.

Because this is the time of year when all the fruits and grains have been gathered in and because we usually have a big meal on Thanksgiving Day, our first thought turns to food and we thank God for the food we have. But God has given us many other things to be thankful for, too, and

we are going to think about some of them in our worship services this month.

God has made our world beautiful. We love to see the green grass and brightly colored flowers in summer and the white snow in winter. God has also given people talents for creating beautiful things. Some of these people are called artists. They draw and paint and make pretty things from clay. Sometimes artists have looked at the beauty of God's world and felt they had to try to put some of that beauty into a picture. So they have worked very hard with their paints and brushes to make a picture that will help people to think about God and feel close to him.

Other men have used their talent to write beautiful music. Once there was a man named Johann Sebastian Bach, who played the organ in a church. He knew the music he played was helping people to think about God so he played as beautifully as he could. Soon he began to write music of his own and play it on the organ. Much of the music he wrote was used in his own church and it is still being played in churches today. The music that Johann Bach composed so many years ago still helps people to think about God and leads them to worship him. We are going to hear one of the pieces he wrote.

LISTENING PERIOD: It would be appropriate to use here a recording of Bach's "Jesu, Joy of Man's Desiring," played by E. Power Biggs. If a recording of organ music is not possible, perhaps a violinist would play the "Air for G String" by Bach. Or the pianist might know one of the shorter preludes or airs in a piano arrangement.

PRAYER: Thank you, God, for art and music and poetry that men have created to help bring us closer to you. We are glad because you have made the world so beautiful. Amen.

SONG: "We Thank Thee for Music"

2. We Are Thankful for Kindness

PRELUDE: "All Creatures of Our God and King"

CALL TO WORSHIP: (Leader)

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High!

To show forth thy lovingkindness in the morning, and thy faithfulness every night."

SONG: "Come, Ye Thankful People, Come"

OFFERING AND RESPONSE

STORY:

WHEN EVERYONE WAS MEAN

Our call to worship this morning told us that when we are thankful to God we show his kindness and love in our own lives. Sometimes we expect everyone to be kind to us but forget to show kindness ourselves. Our story today is about a little boy who found out what the world would be like if people weren't kind and thoughtful.

Jimmy had gone to bed right on time; his mother had turned out the light and kissed him goodnight; and now he lay in the dark thinking about tomorrow. Tomorrow was to be a very special day. There was a big parade and his mother was going to take him to see it. He was almost too excited to sleep but soon his eyes closed and he started to dream.

Jimmy dreamed that he was going to the parade with his mother, but it wasn't at all the way he had thought it would be. His mother was cross and impatient with him. She complained because he couldn't walk as fast as she did, and when they got



on the bus she sat next to the window instead of letting him sit there as she usually did.

When they got to the street where the parade was going to pass there were already many people standing along the street. They were pushing and shoving each other and Jimmy's mother started pushing just as hard as the rest. Jimmy stayed as close to her as he could and soon they were almost in the front. Jimmy didn't like all the pushing and shoving, and he couldn't see anyway because there was a big man right between him and the street. Jimmy was going to ask the man to let him through but the man had such a cross look on his face that Jimmy was afraid of him.

¹In Hymns for Primary Worship.

Just then the parade started and Jimmy managed to find a space where he could look between two people. The parade was lovely and Jimmy forgot everything else while he watched the bright floats and the animals walking past. But soon the parade was over and people turned around to go home. Then Jimmy realized something terrible had happened. He couldn't find his mother among all these people! For a while he just stood still by the curb but when she didn't come right away he saw a policeman on the corner. His mother had always told him if he was lost the policeman would help him so Jimmy hurried over to him.

The policeman was busy directing traffic and didn't see Jimmy at first. Finally he turned and gruffly asked what Jimmy wanted. Jimmy said he had lost his mother and would like help in finding her. He was certainly surprised when the policeman answered: "I'm busy here. You'll have to find her yourself."

Jimmy started to cry. He couldn't understand why everyone was so different. First his mother had been cross, then all the people at the parade had been so selfish about trying to get the best places, and now the policeman refused to help him. The more he thought about it the harder he cried.

While he was crying Jimmy felt strong arms around him and knew he was being lifted from his bed.

"What's the matter, Jim? Did you have a bad dream?" It was his father's voice and when Jimmy opened his eyes he saw that he was in his own room and his father and mother were there too.

Jimmy snuggled closer into his father's arms and told him all about the dream. "I'm glad people aren't really mean and cross like that because we couldn't have very much fun if they were," he said.

"Most people are kind, Jimmy," said his mother. "Remember the story we read before you went to bed about how kind Jesus was to people? If we could all remember to be kind like that this would be a happy world for little boys and girls and grown-ups, too."

SONG: "Friends of Jesus"¹

GUIDED PRAYER:

Let us bow our heads in prayer. You will not say any words but you will think about God and let his thoughts about loving and kindness come to you.

Let us thank God for Jesus, who loved all kinds of people and was kind to them. (Silence)

Let us thank God for the many ways people show kindness to us each day. (Silence)

Let us ask God to help us be interested in and help all kinds of people. (Silence)

O God, thank you for the kindness and love we see in people. Help us each to do our part in making this a kind and happy world. Amen.

SONG: "God Made Us a Beautiful World"¹

3. We Show Our Thanks

PRELUDE: "Now Thank We All Our God"
CALL TO WORSHIP: "The earth is full of the lovingkindness of the Lord."

SONG: "Come, Ye Thankful People, Come"

GUIDED CONVERSATION:

Leader: The Bible verse that we used for our call to worship this morning brings many pictures to our minds of the things God has given us. Let us repeat this verse together and then think of the things that show us the lovingkindness of God.



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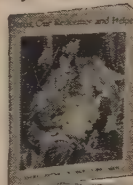
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Children: "The earth is full of the lovingkindness of the Lord."

(Help the children to make a list of the things they mention. Print these on one side of a large sheet of paper which has been mounted so all can see it. Try not to let the list get too long or concentrated about one type of thing, such as home experiences.)

Leader: We have made a list of some of the things that show us the lovingkindness of God. We are thankful for all these things but there are many ways of saying thank-you God for them. When we are really thankful we do something about it. If we are thankful for our mothers we show our thankfulness by helping them when we can. Let's look at our list again and think of the ways we can show our thankfulness for the gifts God has given to us.

(Print the ways of showing thankfulness parallel to the list that has already been made. Depending on available time, this list can then be rearranged to form a litany or responsive reading.)

Leader: One way we show our thanks to God is by bringing our money to church so it can be used to help other people. We will thank God with our offering now.

OFFERING AND RESPONSE

LITANY: "O Give Thanks"

(Use something similar to the following, using the lists just made.)

O give thanks unto the Lord for the beauty of nature,
for flowers and fruits, for rivers and mountains.

We will show our thanks by preserving this beauty, by caring for it and using it wisely so everyone may enjoy it.

O give thanks unto the Lord for homes,
for mothers and fathers, sisters and brothers.

We will show our thanks by being loving and kind, by helping with the work and sharing unselfishly in play.

O give thanks unto the Lord for churches,

for the minister and teachers and all who work here.

We will show our thanks by helping in our own way, and by studying hard to learn more about God and his way for us.

SONG: "Now It's Happy Autumn Time"

4. Thank God for Helpers

PRELUDE: "Lord, Speak to Me"

CALL TO WORSHIP:

We come to this quiet place, O God,
To think about thee.

Help us to find ways we can help
To do thy work.

SONG: "When in the Quiet Church I Sit"

LEADER:

This month we have been thinking about some of the things that make us thankful. We have thought of the beauty God put in the world, and the kindness and love we see in people. We know that if we are truly thankful we will do something about it. The best way we can thank God for all the wonderful things he has given us is to try to listen to God speaking to us. This happens when we are very quiet and think of him. Then we understand what he wants us to do. God uses each one of us if we will let him. Let us bow our heads and think about God and what he wants each one of us to do.

PERIOD OF SILENCE

PRAYER:

There are people in my home who work hard for me,
Use me, O God, to help the people in my home.

There are people in my school who work to make it pleasant,

Use me, O God, to help the people in my school.

There are many people who are lonely and unhappy all about me,
Use me, O God, to help them find happiness.

There are many people working to make our world a better place,

Use me, O God, to help in thy plan for the world. Amen.

OFFERING AND RESPONSE

STORY: "The Man Who Listened to God"

(If the children have been taking anti-polio shots, this would be a good time to talk about the scientists who have worked for many years to find a cure for polio. The following short biography may be used.)

This is a true story about a boy who listened to God and tried to do what he thought God would want him to do. His name was Warren Dugan. He studied chemistry and other sciences in college and worked in a hospital.

One day when Warren was working in the hospital he heard that they needed scientists to help on some experiments in a different city. These experiments were to help find a cure for polio. Warren went to the city and worked in the laboratory with other scientists and doctors. They worked many long hours, doing all kinds of things to try to find the cure for the disease that had crippled so many people. One of the experiments was done on monkeys. The monkeys were given polio germs and then were treated with various

drugs to see how they reacted.

Warren was glad he could do this work. He knew that he would never become famous for discovering a cure for polio, but he knew that each day he and the other men spent in the laboratory they were helping a little toward understanding the disease. Each little piece of information was valuable, and working through the minds of many men, God would some day help them find the solution.

One day Warren was working in the laboratory with a sick monkey. He was handling it very gently and carefully, but suddenly it swung out of his grasp and bit him. This wasn't just a bite, for the monkey had been given a very heavy dose of the disease. The other men in the laboratory did everything they could. Warren was taken to the hospital and given the best care, but two days later he died from polio, the disease he had worked so hard to help cure.

While the scientists do not yet have a cure for polio, they seem to have found a way to keep most people from taking it. We are very grateful not only to Dr. Salk but to Warren Dugan and the hundreds of others who helped to find and perfect this vaccine.

PRAYER:

O God, we thank you that we can see your love at work in our world each day. We thank you for the people who are giving their time and thought and sometimes their lives to make life safer and healthier for everyone. Help us to do our part in making this a happier world. Amen.

SONG: "God Made Us a Beautiful World"

Junior Department

By Jean Louise Smith*

THEME FOR NOVEMBER: *The Bible*

For the Leader

The services for November center around the theme of the Bible. It will be well to go through all of the suggestions to discover what assignments need to be made to juniors who are to take part in these services. Plan to make assignments well ahead of time and arrange for practice.

1. Because We Have the Bible

PRELUDE: "For Man's Unceasing Quest for God," No. 67¹

HYMN: "For Man's Unceasing Quest for God," No. 67

OPENING SENTENCES:

Leader: O come, let us worship and bow down;

Let us kneel before the Lord our Maker.

Response: Let us come before his presence with thanksgiving,

And make a joyful noise unto him with psalms.

SCRIPTURE: (To be read by a junior)

Luke 11:1-13

LEADER: "The Bible in a Prison"

*Miss Smith is a free-lance writer and editor for denominational publications.

¹All hymn numbers refer to *Hymns for Junior Worship*.

Jesus' teachings, such as the "Lord's Prayer" and the parable of the man who needed help from his friend, which _____ has just read to us, are a very small portion of the great Book called the Bible. Have you ever thought how much the world has been changed because of the Bible? Here is one place where the Bible made a difference—a prison!

About a hundred years ago in England the prisoners were miserably treated. They were thrown into great dungeon-like rooms in cold, dark prisons. The men and women were in separate rooms, and young children had to stay with older, hardened criminals. If the women prisoners could find no way for their babies and children to be taken care of at home, they were allowed to keep them in the prison.

The food was very bad. People became ill and nothing was done to make them comfortable.

One wonderful woman, rich and having many children of her own, began to change all this. Her name was Elizabeth Fry. She was a Quaker and a Christian who wanted others to know the joy that she had in reading the Bible and in living by its teachings. She got the prison authorities to let her go to the great prison in London and read the Bible to the women. They thought she was a bit crazy, but agreed to let her try.

The women and children, for whom nothing had been done as long as they had been in this prison, gathered around

this beautiful and kind woman who sat in all the filth and smell and read to them from the Bible about God's love. And she and her friends *showed* that they believed those words about God's love. They brought huge baskets of food to the prisoners and helped them to clean up themselves and their rooms.

Then Elizabeth Fry dared to go before the prison authorities and the courts, and, in God's name, beg for better conditions in the prisons. Slowly, through her influence, certain changes were brought about and there was much improvement.

The story of Elizabeth Fry is one of the most thrilling stories of Christian heroines. And what she did, came about because one woman, reading her Bible, wanted to *do* something about it!

PRAYER HYMN: "Father, Lead Me Day by Day," No. 80

OFFERING

RESPONSE: "We Give Thee But Thine Own," No. 131

HYMN: "The Word of God Shall Be My Guide," No. 70

2. The Bible Gives Us Stories

PRELUDE: "The Word of God Shall Guide My Feet," No. 68¹

OPENING SENTENCES: (As for last Sunday)

HYMN: "The Word of God Shall Guide My Feet," verses 1 and 2

STORIES IN THE BIBLE: (Three juniors are to read.)

Leader: Today three juniors are going to read us some stories from the Bible. Here is a story from the Old Testament. It is the first one to tell us that God does not want human sacrifice.

First Junior: Genesis 22:1,2,6-14

Leader: It was a long time from that story to one told about the Rich Young Ruler who came to Jesus with a question. In this story we learn the Christian teaching that we must give of ourselves if we truly love God.

Second Junior: Luke 18:18-24

Leader: The story of the great Christian teacher, Paul, is one of the most exciting in the Bible. In one of Paul's many letters that he wrote from prison, he told his friends how they ought to behave as Christians.

Third Junior: Ephesians 4:1-7, 25,26

HYMN: "Tell Me the Stories of Jesus," No. 47

PRAYER TIME:

Quiet prayer, during the playing of one stanza of "Father, Lead Me Day by Day," No. 80. Suggest to the juniors that as they pray silently, they think of how they might show their love to God.

Sing softly, as a prayer, the three verses of this hymn.

OFFERING

RESPONSE: "We Give Thee But Thine Own," No. 131

HYMN: "The Word of God," No. 68, verse 3

BENEDICTION: Psalm 121:7,8

3. Thanksgiving Sunday: Let Us Give Thanks

FOR THE LEADER

You will want to be sure to have the open Bible on your worship table this Sunday. Use an arrangement of harvest fruits and vegetables on either side of it; or to one side, with the Bible on the other side, whichever seems better.



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PRELUDE: "Now Thank We All Our God," No. 112¹

CALL TO WORSHIP: (In unison) Psalm 100

HYMN: "Now Thank We All Our God," No. 112

A LITANY OF THANKSGIVING:

Leader: At this, our time of thanksgiving, we praise God for his goodness to us.

For the love that surrounds us in home and with friends—

Juniors: We give thee thanks, O God.

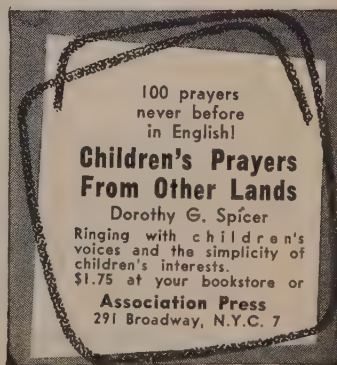
Leader: For this, our church, where friends meet to worship God and to learn how to serve and love one another—

Juniors: We give thee thanks, O God.

Leader: For the Bible that tells us about God's love and shows us how to live—

Juniors: We give thee thanks, O God.

Leader: We give this prayer and praise of thanks with happy hearts. Hear it, and bless us, O God. Amen.



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HYMN STORY: "Old Hundredth"

One of the very old hymns of thanksgiving is "All People That on Earth Do Dwell." Listen while I read it to you and

remember that it was written four hundred years ago. (Read all four verses of the hymn.)

Can you imagine the Pilgrims, gathered

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in a plain New England meeting house, singing this hymn from their Psalters? The words were inspired by the 100th Psalm which we used for our Call to Worship this morning. The hymn is one of thanks to God for his mercy, for his good gifts which the whole earth is to remember.

In Europe, too, this hymn was sung. In the city of Geneva, Switzerland, where the Protestant Reformation centered around John Calvin, the people had an hour of worship every day in the week. At the sound of a bell the men closed their shops, conversation stopped, and everyone hurried to the nearest church.

Each person had a little Psalm book, the *Genevan Psalter* from which they sang this hymn to a tune that was called "Old Hundredth." The tune had been written by a man who was a fine musician and who wrote much important church music at the time of the Reformation. But the music of "Old Hundredth" is what he is remembered for today.

"All People That on Earth Do Dwell" has been a hymn of thanksgiving for four hundred years! Let us sing it now, thinking of those who sang it before us.

HYMN: "All People That On Earth Do Dwell," No. 1

OFFERING

RESPONSE: "We Give Thee But Thine Own," No. 131

HYMN: "Come, Ye Thankful People," No. 116

BENEDICTION: (As for last Sunday.)

4. The Bible Is a Guide

PRELUDE: "The Word of God," No. 68

CALL TO WORSHIP:

Leader: O Lord, open thou our lips;
Juniors: And our mouth shall show forth thy praise.

Leader: Praise ye the Lord,
Juniors: The Lord's name be praised.

HYMN: "All People That on Earth," No. 1

SCRIPTURE: Psalm 119:1-16

LEADER: "Take and Read"

More than 1,500 years ago, in Northern Africa, there lived a man who became one of the great leaders of the Christian Church. His name was Augustine and as a boy and young man he loved nothing better than a good time. His mother, Monica, was a wonderful Christian, but somehow her son did not seem to be interested in Christianity. Instead, he wanted to be an actor and a great speaker.

Augustine had a good friend, Alypius, who loved the circus. The two young men never lacked for gay times. They even went to Rome to see the gladiator contests in the amphitheatre.

Although Augustine was older than Alypius, he was, like his friend, a student. One day Augustine heard that the people of Milan needed a teacher of rhetoric, as speech-making was called, and so he traveled to that city in Northern Italy to apply for the position. When he arrived, everyone was talking about a great preacher, a bishop named Ambrose. Augustine, who was a fine speaker by now, wanted to hear this preacher whom everyone was praising.

He went again and again, and hearing Ambrose tell about God and his love, he began to be interested in Christianity. Ambrose, though a great man, was kind and friendly and he often invited young Augustine and his friend, Alypius, to his home. He urged them to make it their own and to enjoy the garden and use it for reading and study.

One day, in this garden, Augustine,

book in hand, wandered from the others. He threw himself down under a tree and began to pray to God to show him how to be a Christian. He seemed to hear a voice saying, "Take up and read!" several times.

Slowly he reached for the book, which had fallen open to the epistle to the Romans. He began to read. It seemed as though the words had been written to guide him! Eagerly he ran to Alypius and told him what had happened.

The two friends read together and talked eagerly about really trying to be Christians and giving up their old, foolish ways. Soon they were baptized together and they devoted the rest of their lives to the service of God.

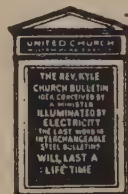
Augustine became one of the world's greatest preachers and Christian writers. He loved the Bible and never wearied of reading it and of telling others how it was a guide to the good life—the Christian life.

PRAYER HYMN: "Father, Lead Me Day by Day," No. 80

OFFERING

RESPONSE: "We Give Thee But Thine Own," No. 131

CLOSING HYMN: "O Master of the Loving Heart," No. 83



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Junior High Department

by Gladys Jackson*

THEME FOR NOVEMBER: *Praise to the Lord*

For the Leader

Thanksgiving is the underlying theme for the entire month. Each worship service will express praise to God in some phase of his being. None of the services requires rehearsal, but those taking part should be given at least a week for preparation.

Readers of exceptional ability should be used in the second service. Passages should be carefully marked, especially where some verses are omitted.

1. "Praise Ye the Lord, the Almighty"

CALL TO WORSHIP:

I will give thanks to the Lord with my whole heart;
I will tell of all thy wonderful deeds.
I will be glad and exult in thee,
I will sing praise to thy name, O Most High.

HYMN: Choose any one of the following:
'Angel Voices Ever Singing,' 'Come, Thou Almighty King,' 'Holy, Holy, Holy! Lord God Almighty,' 'O Worship the King,' 'Praise Ye the Lord, the Almighty,' 'A Mighty Fortress Is Our God.'

LEADER'S INTRODUCTION:

The month of November always makes us think of Thanksgiving and makes us more aware than usual of God's loving provision for us. In our worship services this month we're going to try to express our gratitude to God for being the kind of God he is. Today we will be thinking about the power of God. The hymn we have just sung reminds us that God is mighty in all things. Two members of our group will call our attention to two particular areas of life in which God's power or might is apparent.

FIRST TALK:

THE POWER OF GOD IN US

We are living in a power conscious world. Our newspapers and magazines, radio and TV remind us continually of the power of the atom bomb, the hydrogen bomb, the cobalt bomb. New planes are being developed with more power and speed. New dams are being built to harness the power of our waterways. Nations struggle endlessly to gain enough power to free them from fear of their enemies. Even with powerful armies and enormous stockpiles, nations continue to seek more power. What they often forget is that they are putting their trust in man-made power and are forgetting that God is the source of all power. Man must seek God's guidance if he is to use God's power properly.

Hermann Hagedorn has written a poem in which he pictures America coming to the throne of God and begging God to pass a miracle so the 160 million American people would be saved from the destruction of the atom bomb. God tells America that there is only one miracle and it is a force stronger than the atom—it is the human soul. He says that there is pow-

er in the human soul if people will only set it free.

Each of us has God's power within us. How are we using it?

SECOND TALK:

ONLY GOD'S POWER CAN CHANGE LIVES

We know from stories that missionaries tell us that one of the big difficulties they have to overcome is ignorance and superstition. People who don't know God are afraid—afraid of almost everything around them. They are so enslaved by ancient tribal customs and superstitions that their lives are often compared to living in darkness. Many of them are thrilled to hear about the God of love our missionaries tell them about, but are still so shackled by fear that they can not let go their traditions and superstitions. Only the power of God can free them from this darkness and help them break with their old ways.

Missionaries can tell many amazing stories of how wicked and sinful people have been transformed as the power of God released them from bonds of ignorance and superstition. That power is the only power that can change lives in such a way. Will you pray each day that our missionaries will know how to use the power of God in making him known to those who have never heard of him?

SCRIPTURE: Psalms 34:1-5; 46:1-3, 10-11; 62:11-12

HYMN: Select from list suggested earlier
CLOSING PRAYER

2. "For the Beauty of the Earth"

PRELUDE: "For the Beauty of the Earth"

HYMN: Choose one of the following: "All Beautiful the March of Days," "The Spacious Firmament," "All Creatures of Our God and King," "For the Beauty of the Earth," "This Is My Father's World."

LEADER'S INTRODUCTION:

All of us readily accept the fact that God created all things that are in the world. Some of us even recognize God's continuing work of creation as our eyes are trained to see his handiwork and our hearts are tuned to sing his praise.

There are many ways in which we could express our praise to the Lord of creation. We are going to use a very simple way this morning. One reader will recount the Genesis story of the creation; others will read selections of praise from the Psalms. As you listen to these very familiar words, listen for those things which express your praise and adoration to the God who made you and the beautiful world in which you live.

FIRST READER: Genesis 1:1-5

SECOND READER: The earth is the Lord's and the fulness thereof,
the world and those who dwell therein;
for he has founded it upon the seas,
and established it upon the rivers.

FIRST READER: Genesis 1:6-7

SECOND READER:

The heavens are telling the glory of God;
and the firmament proclaims his handiwork.

Day to day pours forth speech,
and night to night declares knowledge.
There is no speech, nor are there words;
their voice is not heard;
yet their voice goes out through all the earth,

and their words to the end of the world.

FIRST READER: Genesis 1:9-12, 14-18, 20-22, 24-25

SECOND READER: Psalm 148:1-10, 13

THIRD READER: Psalm 104:1-14, 16, 18-25.

FIRST READER: Genesis 1:26-31

SECOND READER: Psalm 8:3-9

HYMN: Choose another from the suggested list above.

PRAYER SOLO: "God, Who Touched Earth with Beauty" (If a soloist is not available, a good reader could read the hymn as a prayer.)

3. "Come, Ye Thankful People, Come"

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

LEADER:

From the early days of recorded biblical history we find God's people setting aside special time and gifts for praise and thanksgiving to their God who provided for their every need. When our ancestors came to this country and settled and raised their first crops, they, too, set aside one day during the harvest season as a special day of thanksgiving.

This practice is one which has been followed by succeeding generations, until it has become a part of our American tradition. We must be careful to protect it so that it continues a religious tradition and remains a special time of thanksgiving to God.

Almost 300 years ago a bishop wrote a song of praise which is used in most Protestant churches every Sunday morning. Let us sing it this morning and let it express our thanksgiving to God from whom come all blessings.

DOXOLOGY: "Praise God, from whom all blessings flow"

SCRIPTURE: Psalm 100, repeated in unison

HYMN: "Come, Ye Thankful People, Come"

STORY:

A MAN WITHOUT FEET

Jane sat with her feet twisted around the legs of her chair, chewing on the end of her pencil. Why, oh why, she wondered, did eighth grade English teachers make people write themes just before holidays? Miss Burwell hadn't been very helpful either about this theme. All she had given as an assignment was a "theme on Thanksgiving." There were no hints as to what it should include; there was just a title. When someone had asked how long it should be, Miss Burwell simply smiled and said, "That depends on you."

Jane wrote in big letters across the first line of the sheet of paper spread in front of her—Thanksgiving. Then she just sat and looked at the word. Nothing came.

Just then her mother walked through the room. Jane looked up hopefully. "Mother, if you had to write a theme on Thanksgiving, what would you say?"

"Oh, I suppose I'd write about the Pilgrims and the Indians," Mrs. Wills answered absently.

"Mother, we did that in the sixth grade. This has to be different."

"Why not tell about our plans to go to the big game at State this week-end and the Thanksgiving celebration we'll have with Jim after the game?" Mrs. Wills suggested.

"Oh, Mother, this has to be about Thanksgiving itself, not about our plans. Please help me. I want to write about things I'm thankful for, but I can't think

*Miss Jackson is Director of Christian Education, First Presbyterian Church, Spartanburg, South Carolina.

of anything to say. I know I'm thankful, but I don't know what for."

Mrs. Wills looked at her daughter seriously. Jane very obviously did want some help, and far above the level of Indians and turkey dinners. Then she said, "I've never forgotten something my father told me one time. Maybe it will make you think, too. He said, 'I complained because I had no shoes until I met a man who had no feet.'"

"But I have shoes, and I don't know anyone without feet," Jane protested.

"No?" questioned her mother. "Think about it a bit."

"Man without feet," muttered Jane. "I don't know any man" . . . but wait. There was Jerry Spotts who had polio last summer and was still in a wheel chair. There was Mrs. Raines who lived down the block. She was a shut-in and had been in bed for twelve years. Billy Cox had a brother who couldn't hear or talk so he had to go away from home to a special school. Rosie had a grandmother who couldn't see, and sometimes Rosie and Jane read to her. Emily Sherwood's house had burned and she and her family were having to live with various relatives for the whole winter.

There was Shirley Webb who came to school wearing only a thin jacket even when it was very cold. And Charles Cart who was so thin because he had had rickets when he was a little boy . . . and Buck Fleming who couldn't play any games because of rheumatic fever . . . and Lucy Larkin who had no friends because her father was serving a prison term . . . and . . .

But that was enough. Jane straightened up, took a firm grip on her pencil and began writing. "It was a man without feet who helped me know what Thanksgiving is about." Then she looked with satisfaction at her first sentence and settled down to write, surrounded with thanksgiving.

HYMN: "We Gather Together to Ask the Lord's Blessing"

PRESIDENT'S PROCLAMATION: read by a member of the group

SILENT PRAYER OF THANKSGIVING

SPOKEN PRAYER OF THANKSGIVING: use the words to the hymn "Now Thank We All Our God."

4. "The Lord's My Shepherd"

CALL TO WORSHIP: First stanza. "Guide me, O Thou great Jehovah."

SCRIPTURE: Psalm 23, repeated in unison from memory

FIRST TALK:

A SHEPHERD IN ISRAEL

Much of the wealth of the people of Israel was in their flocks of sheep. Therefore, the occupation of being a shepherd was a very common one. It was natural for David to write of God as a shepherd since David himself had been a shepherd in his youth. Also the comparison had meaning to people who sang his song which we know as the twenty-third Psalm.

The shepherd had sole charge of the flock and was entirely responsible for the sheep. Early in the morning he went to the fold where several flocks would be lying. He would call his own sheep and they would follow him out to the pasture. The sheep knew his voice and would not follow a strange voice. It was his job to protect the sheep in his care from robbers and wild beasts. He also took care of any sick sheep and looked for and brought back any who strayed away from the flock and were lost. He acted as their guide and led

them into places where there was good pasture and cool water. He protected their lives with his own.

God in Christ is still our Good Shepherd. He calls us to follow him; he protects us and guides us. He even gave up his life for us. As we sing our next hymn, let us think of the ways in which God is our shepherd.

HYMN: "The Lord's My Shepherd" or "The King of Love My Shepherd Is"

SECOND TALK:

THE IMPORTANCE OF A GUIDE

Did you ever try to go somewhere without knowing exactly how to get there? Have you wandered around lost, wondering how to get back where you started or on to your destination? If you have, then you know the security that comes from having a guide. A guide is a person who knows the way. He has been over it before. He knows the best trails to follow. He knows the safest ways to get around obstacles. He is familiar with the landmarks along the way. He is responsible for the safety of the people in the party. He sets the pace to follow, being careful not to overtax the strength of the people in his care. He is the one who gives encouragement to the ones who are ready to give up.

When people select a guide they want to be sure he is trustworthy. After all, they are entrusting their very lives to him. They want to know that they will be safe in his care and that he will take them to their destination.

God is ready to be our guide through life if we will let him. He knows the way we should go because it is *his* way. He knows the paths that would be best for us to follow. We can always be sure of reaching our destination if we will let him guide us. Our next hymn is a prayer. Will you pray it sincerely as we ask God to be our guide?

HYMN: "Guide Me, O Thou Great Jehovah"

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Senior High and Young People's Departments

by Clarice M. Bowman*

THEME FOR NOVEMBER: *O Son of Man,
Thou Madest Known*

To the Planning Committee and Counselor

Shall we dare this month in our worship moments together to look at . . . a *Life*? Perhaps we'd better approach this question hesitantly. It is no light matter.

For such a Theme is no mere handy title for a series of neat services. To begin to take a closer look at this life, the most dynamic Life ever to be on this earth—is dangerous! We may need to do some changing ourselves. Something drastic may happen to our most cherished goals, our very secure life-patterns.

Let us not merely have thoughts, or hymns, or prayers *about* this Life. Let us journey to a lakeside, too, and hear Him speak . . . to us. We join with Him in worshipping *our* Father.

Departmental Preparation for Worship

Do you ever set aside certain times for *getting ready* for worship? If there is no other time available, how about five minutes at the beginning of your department fellowship? State clearly that this is informal time, *not* for worship but for preparation. The purpose of a series such as this may be suggested; members may ask questions, discuss.

HYMNS:

A hymn may be highlighted, learned. If the group does not know the following, practice them in these opening preparation-times: "O Son of Man, Thou Madest Known," "Dear Master, in Whose Life I See," "He Who Would Valiant Be," "Christ of the Upward Way," and the new hymn written by Georgia Harkness in 1954 for the World Council of Churches, "Hope of the World" (tune: "Ancient of Days"):

Hope of the world, Thou Christ of great
compassion,
Speak to our fearful hearts by conflict
rent.
Save us, Thy people, from consuming
passion,
Who by our own false hopes and aims
are spent.

Hope of the world, God's gift from
highest heaven,
Bringing to hungry souls the bread of
life,
Still let Thy spirit unto us be given
To heal earth's wounds and end her
bitter strife.

Hope of the world, afoot on dusty high-
ways,
Showing to wandering souls the path of
light;

Walk Thou beside us lest the tempting
byways
Lure us away from Thee to endless
night.

Hope of the world, who by Thy cross
didst save us
From death and dark despair, from sin
and guilt;
We render back the love Thy mercy
gave us;
Take Thou our lives and use them as
Thou wilt.

Hope of the world, O Christ, o'er death
victorious,
Who by this sign didst conquer grief
and pain,
We should be faithful to Thy gospel
glorious;
Thou art our Lord; Thou dost forever
reign!

GEORGIA HARKNESS¹

The hymn, "O Master, Who in Days
of Youth," was written by young Rev. H.
Glen Lanier for National Youth Week,
January 30 - February 6, 1955—the first
choice by the Hymn Society of America.
The tune *Melcoe*, L.M. may be used.

O Master, who in days of youth
Didst walk the path of light and truth,
Keep thou our feet upon the way
That leads to everlasting day.

Help us in days of youth to see
Visions of what our lives may be;
One fellowship in Christ our aim,
Our joy to magnify thy Name.

O thou, who from thy youth didst prove
The highest law of life is love,
Fill thou our hearts with love divine,
And through our lives forever shine.

H. GLEN LANIER²

WORSHIP SETTINGS:

A committee or individual might take the hymn, "We Would See Jesus," and make a long panel on paper or cloth, with successive scenes as the stanzas unfold. A panel on the other side of the worship setting might show similar scenes in our lives today—that is, if we followed.

Other settings may use the Elsie Anna Wood series of pictures (available at denominational houses) which were painted at the very places shown in the pictures. May we suggest that we *not* use the over-used, familiar pictures, or those of Jesus in repose?

A service might be semi-staged, with a number of persons of all ages dressed in first-century Palestinian garb standing left-center with hidden strong light from right on their faces as they look with rapt attention in that direction. A Voice, as if

¹Harkness, Georgia: "Hope of the World." New York: Hymn Society of America, 1954.

²Lanier, H. Glen: "O Master, Who in Days of Youth." New York: Hymn Society of America, 1955.

of the Master, speaks forth distinctly and in loving tones, selected teachings.

Settings help members focus their eyes, still anxious thoughts, and prepare to praise God and pray sincerely. You may discuss *how* best to prepare, in the informal worship-preparation:

—We cease talking with one another, sit for a moment quite silently, remember we're in God's House.

—We let some thought of what God has done for us take center; we begin to be thankful, even for little things.

—Where we feel "far off" because of some guilt, we grasp hold of the problem bravely with God's help, pray our sorrow and repentance silently . . . *accept* forgiveness.

—We feel togetherness with all others gathered in the same room, and pray for them and for others beyond those walls.

Some seed-thoughts for meditation about Jesus' life and ours are offered here. Let these be starters, sparks perhaps, to enkindle some original thinking, even venturing beyond these. Each service you plan will probably have at least three stages; you'd arrange material in psychological, spiritual progression, according to the "inner steps" the worshipers would take in their minds: (1) God-consciousness and our responding praise; (2) self-consciousness or awareness of our sins, confession, assurance of forgiveness and renewal; (3) challenge-consciousness—what next may we do, and our answering dedication. (Talking over these ideas with your department in worship-preparation may help them participate more fully.)

The Boy Jesus—Simple, Everyday Ways

How did the boy Jesus look, when he was growing up in the little poor village of north Palestine? Artists have given us but little help in visualizing. We imagine him stalwart, maybe a little tall for his age, hard-muscled, straight as a tree. We can almost see his large, dark eyes looking straight and unwavering at every problem, burning in kindly sympathy with persons, twinkling with laughter often. But probably we would be far from truth if we "read into" his boyhood his later depth-seriousness. Did he not sing merrily, joke perhaps at times, help along with work-loads and then probably play with glad abandon? Surely the very Love and Life of God thus expressing itself in human form, would be a natural, growing boy!

HIS KINSHIP WITH NATURE:

Close to the good earth, and all creatures of his Father's world, the boy Jesus would know kinship. When people journeyed on foot and lived much in the open, they came to know the ways of the seasons; fishermen knew the play of wind and wave on their frail boats; shepherders knew the crags and hills and possible caves where danger lurked; farmers knew soils and seeds and rains and sun. Jesus among them knew nature without fear; he could sleep securely even in storms.

He must have helped, too, in myriads of ways around the house—else how, later, could he have known about patches on garments, leaven in dough, sweeping, weeds for fuel in ovens? Surely from early years all humble things of everyday were sacred and good; nothing was, in our words, "secular." "The earth is the Lord's and the

*Assistant Professor, Department of Religion,
High Point College, High Point, North Carolina.

fullness thereof."

He spoke of grass and wind and rain,
And fig trees and fair weather,
And made it his delight to bring
Heaven and earth together.

He spoke of lilies, corn, and vines,
The sparrow and the raven;
And words so natural yet so wise
Were on men's hearts engraven;

And yeast and bread, and flax and
cloth,
And eggs and fish and candles—
See how the whole familiar world
He most divinely handles.

T. T. LYNCH³
HIS RELATIONS WITH HIS FAMILY:

Quickly our imaginations leap to construct a picture of the family: each member busy most of the time, no doubt, for life was hard and bread was scarce; but probably there was much give-and-take and good-natured comradeship. We do know what a strong, fine relationship the growing young man Jesus had with Joseph. What greater tribute than to call God "Father?"

This, human relationship hallowed the hard work of the carpenter shop, as warm human work-relationships make all work holy. And how the younger ones must have leaned on their wonderful Elder Brother!

Jesus' sisters—two or three—
Are unnamed in history;
But He spoke to them, I guess
With familiar playfulness.

Siméon, Judas, Joseph, James,
Were His younger brothers' names.
More than likely, though, to Him
They were Jude, and Joe and Jim.
Siméon no doubt was Sim.

I wonder, when they fit a yoke—
Beam to clevis, tongue to rod—
How the younger brothers spoke
To the Elder we call God.

E. M. POTEAT⁴
HIS RELATIONS WITH HIS NEIGHBORS:⁵

Children, as well as the older folks of the village, probably loved to run after him, hear him talk, get him to tell them stories, or teach them songs and games—

They knew him—everywhere he went.
They understood the look he sent
Straight to each young heart. Shy, or bold,
They ran to him. He let them hold
His strong, warm hand; he was their friend;
He laughed with them, and he would bend
His head to catch the least one's word;
They knew he cared, they knew he heard.

They followed him, tall girls and boys;
He understood their grief, their joys.
Not one—Judean, Roman, Greek,
Or Galilean, came to seek
His sympathy, but he could read
Unspoken thought, unconscious need.
They were his friends—the living sign,
And promise of a love divine.

EDITH KENT BATTLE⁶
HIS ATTITUDE TOWARD WORK:

³Lynch, T. T. Publication source unknown.
⁴Poteat, E. McNeill: "Names." New York: Harper and Brothers.
⁵Battle, Edith Kent: "They Knew Him." Nashville, Tenn.: Methodist Church School Publications, copyright Pierce and Washabaugh.

In quiet, everyday ways the growing
Lad showed how life could be lived at its
glorious best. The creative hand of God
gave the raw materials, and man's creative
hand joined it in partnership in making
the simple clay jars of the ordinary
village home, the wooden cupboards, the
yokes for the oxen's necks. In growing
and sharing and preparing food, man
worked with God then as now. Jesus once
said, "My Father works, and I work."

People today tend to divide life and
say, "This is the religious," "That is the
economic." Who knows what different
attitudes might be set in motion, if once
more we could regard earth's products as
God-given, and our work as holy? Might
this not be answer to God-denying, materials-
centered communism? (Moment for silent
meditation, after which discussion might
come.)

(If an offering is to be taken, the metal
or paper symbols of work and energies
might be held briefly between thumb and
forefinger, for a prayer for insight always
to work with God.)

Jesus the Youth—Sharing the High Dream

To the young man Jesus came the long-
anticipated trip to Jerusalem. Every good
Jewish boy looked forward eagerly to seeing
the Temple, and worshipping there; through
age-old ritual he would then "belong"
with the men. The long journey, usually
on foot, would be lightened by the thrill,
and by fellowship with many other pilgrims.
Probably before long, Jesus would be
known throughout the company—for his
strong arm in cuddling a sick child or
helping an aged man, for his help in making
camp at nightfall, for his storytelling and
his song. Being much amongst people, his
parents might not miss him at first on the
return trip.

Did Jesus come singing over the hill
In his thirteenth spring in Palestine?
Did his shout, like, a rain from heaven,
fill
The boughs of orchards of olive and
pine?

Did the Temple burst on his boyish view
Like a marble flower on history's stem
As his vision loosened its wing and flew
O'er the roofs and walls of Jerusalem?

Did his feet go racing down the slope,
As his glad eyes burned toward an open gate?
Was his young heart charged with a
boundless hope?
Did his thoughts leap, eager and passionate?

HENRY GREEN BARNETT⁶
We do know that he felt "at home" in
the great Temple—his Father's house. His
keen mind asked searching questions. His
Father's work was now to *think*, and work
out new answers along lines of God's love.
With heart aflame, he went back now
with a job to do: to live and then teach
a way of love. Perhaps his steps were
surer, more grown-up as he returned. Every
idea must first be *lived*, tested out
wholly; then he would share. He had

⁶Barnett, Henry Green: "Did Jesus Come Singing Over the Hill?" *Adult Student*, April, 1954, p. 15. Methodist Church School Publications, copyright Pierce and Washabaugh.

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found God's mighty dream for his life: he would *give his daily life*.

MEDITATION ON THE DREAM:

After a few moments of meditation in silence about Jesus' giving of his *daily life*, let a query be directed to the group, "How earnestly are we *seeking* to find God's dream for our lives?" "Have we sometimes been so busy dreaming of greatness in faraway places with strange-sounding names, that we fail to see the everyday opportunities of daily life-giving *now*?" "In what ways is our school life now a 'vocation'?"

"If Jesus were a senior high or older youth in our school, or living in our community, in what specific ways might he show God's concerned love for people?" "What next steps may we take?" "In thinking of our vocational choices, have we sometimes erred in focusing mainline on the jobs rather than keeping our commitment always central to the living Christ . . . and letting the actual job-path open?" "Are we ever aware that any worthy task, no matter how humble, can be a 'calling' and done with Christian love?"

It is a daring thing, almost a frightening thing, to adopt a purpose. There it is. Startling in its immensity. Gripping in its challenge. Let us fall to our knees. To feel *needed*—needed, just as we are, we with our particular individual name and face—needed by Almighty God to live daily lives for him! In our calendar of time. On this earth . . .



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O Father, we thank Thee. But guide us, nerve us. Amen.

Jesus the Man — We Touch Him in Life's Throng and Press

We look up from the Gospel we are reading. The centuries seem to fall away. We're *there*, in the scenes. He starts answering somebody's question; others press close to hear, still others; we ourselves draw near on the outskirts of the crowd. How ringing with sureness his voice, yet how kindly! Now he smiles, as a powerful truth hits home, and he looks yearningly into the very heart of the asker, as if to say, "Won't you see?"

We're drawn to look at his eyes . . . eyes such as we have never seen before. Now they flash fire, as a trick question of a Pharisee is met with swift insight and living truth! In the depth-look from those eyes is hint of long hours of meditation looking out over vistas stretching far.

But we're struck most with the kindly, compassionate look in those eyes—as if the very heart-love of the Father God were looking forth: to this harrassed cripple comes assurance that he is loved, that his life and his suffering are not in vain; to this anxious mother comes peace; to this tottering old man comes new strength. And to one who has erred yet who seeks the way back comes forgiveness, and shoulders straighten and breath comes deep and strong once more.

Silently, those eyes come to rest upon us . . . and we feel cleansed, made new and tender-hearted that we may care for others, too. Whatever the burden, it is as if the eyes of Jesus assure, "God understands. He cares."

But look! The crinkles at the corners of his eyes! And the heavenly glints as he laughs now merrily with a young man at a pun they've thought of together. This is no shallow laughter, but from the heart, bubbling up from well-springs of joy. He was to say later, "I came that your joy might be full."

(Moments for thinking: "When people watch me in a crowd, what do they see?" "Are my eyes compassionate and kindly?" "Have I thought through problems until I can stand staunchly for truth?" "Have I experienced inner springs of joy from fellowship with this Living Christ?")

Stanza 3 of "Joyful, Joyful, We Adore Thee" expresses a thought about the "well-springs of the joy of living," found when we take God as Father, Christ as Brother, and stride forth on a way of love for all: "Teach us how to love each other, lift us to the joy divine."

Some further aids in planning

Since World Community Day comes the first Friday in November, you may wish to use near that time some ideas dealing with our Christ-commissioned responsibility for others in the world community. Near Thanksgiving time you may find it appropriate to consider Jesus' hallowing of life, using fruits of the harvest in the worship setting.

CALLS TO WORSHIP:

Calls to Worship may be very simple, but always God-centered. For example, "Holy, Holy, Holy" (slowly, together, *say* the words of this hymn); "God gives us richly all things to enjoy;" "Worship before the Lord thy God;" "The voice of God is calling." Brief, rich thoughts of God or prayer-lines may be found in the

Responsive Readings section of denominational hymnals. You may write your own call, using psalm-rhythm. Or, ask a question, "For what are we most thankful now?" and as each two responses are given spontaneously, let all join singing the last line of the hymn that goes, "Lord of all, to thee we raise, this our hymn of grateful praise" (Hymn: "For the Beauty of the Earth.")

PRAYERS:

Prayers may come when most fitting. Particularly helpful is an "open" time of prayer with a bit of guidance—now a spoken thought, now a silent moment for praying further about it. The hymns, "O Son of Man, Thou Madest Known" and "Dear Master in Whose Life I See" are particularly moving prayers. Let them be *prayed* as sung.

Is a personal prayer needed? Youth may pray out of *their* needs: "Our Father when we're confused, clear our minds and show us the best way to think, and to do. When we're tired, grant us inner ease and at-homeness in thy acceptance of us just as we are. When we are hurt or angry, move with us through the dark and tangles, and lead us into thy light and thy spirit of forgiveness. When we disappoint others and ourselves and thee, lead us to repent swiftly and trust thy grace utterly, that thy healing love may make us new, and give us another chance. We pray in the spirit and after the footsteps of One who gave his daily life."

PRAYER-MEDITATION:

A prayer-meditation, when the early life of Jesus is being considered, may be worked out by your group, with steps such as in this:

We delight to remember Jesus: growing up naturally and normally, but full of joyous love for his family and playmates and all; so busy cheering and comforting others that he had no time to worry about hurts to himself . . .

We delight to remember Jesus: as a young man, thrilling to new visions of what he might do and be; finding and following his Father's plan . . .

We delight to remember Jesus: gladdening people's days by his warm understanding, his silent companionship, his laughter, and his song; working hard yet merrily, making life seem "abundant" wherever he went . . .

We delight to remember Jesus: strong of mind and self, buffeting temptations, braving storms, thinking through problems with sharp precision, answering evil swiftly and surely, facing unflinchingly the worst that men could do to him . . .

We delight to remember Jesus: giving his daily life, on through that Good Friday when hate nailed him to a cross. We remember that he never once wavered in his loving spirit and forgiving reach, even towards the very ones so cruel to him . . . until this buoyant, invincible love broke the very sound barrier of all human hate. And now we know what God's love really means—going to the uttermost.

O God, knowing that he lived such a life, let us not be content to drift through our days heedlessly . . . awaken us when we get lazy and listless . . . prod us when we fail others in their need . . . widen our hearts to contain concern for everyone far as well as near. Let this mind that was in Christ Jesus be in us.

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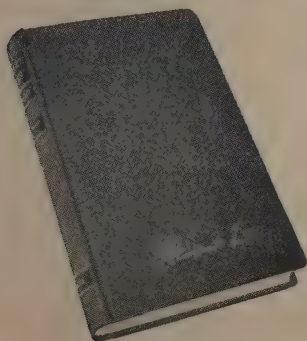
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Adventures of the Family Through Books

(Continued from page 21)

years. The Christian Church has overcome corruption from without and within, its heroes still show forth in life the "inner spirit." Abingdon, Nashville, 1955. 208 p. \$2.95. (14 yrs. and up)

Susan Cornish, by Rebecca Caudill, drawings by E. Harper Johnson. Susan became a teacher in a southern community where most of the adults were discouraged and indifferent to progress. She did not confine her teaching to the one-

room building, but made her good influence felt throughout the whole area. Viking, 1955. 286 p. \$2.75. (12 yrs. and up)

Tourney Team, by C. H. Frick. An exciting story of basketball games in Indiana in which Rocky learns the hard way that good sportsmanship is more important than winning games. Harcourt, Brace, N.Y. 1954. 215 p. \$2.75. (12-16 yrs.)

Vincent van Gogh, by Elizabeth Ripley. A brief and understanding biography of the artist, along with thirty-four photographs of his paintings, some of which are inspirational. Oxford, N.Y. 1954. 69 p. \$3.00. (10 yrs. and up)

For young people and adults

A Christmas Story and its Easter Sequel, by William Allen Knight. A story out of the author's own memory. It began at a Christmas party in a northern community in the U.S., its sequel came at Easter time in a garden near Jerusalem. Wilde, Boston. 1955. 80 p. \$1.50.

Fifty Centuries of Art, by Francis Henry Taylor. Of interest to those who enjoy knowing the great paintings and artists. There are color reproductions of work from early Egyptian time to recent years, including many great religious pictures. Harper, N.Y. 1954. 184 p. \$5.00.

The Good News. An illustrated New Testament. See review in "Books Off

the Press," in this issue.

India Today, by Jack Finegan. Information is given about religions and social conditions in the Far East which make missionary work there important. Bethany, St. Louis. 1955. 208 p. \$4.25.

Look to the Light, verse by Ernest Hoff Emrick, pictures by Ernest G. Hoff. Unusual photographs taken in various parts of America have been matched with short, inspirational verse. The purpose of the book is to "point men's spirits to the light and bring illumination in dark hours." Brethren Publishing House, Elgin, Ill. 1954. 96 p. \$2.50.

Moment By Moment, by Margaret T. Applegarth. Story-meditations from many countries and many centuries. Harper, N.Y. 1955. 236 p. \$2.75.

New Life in Old Lands, by Kathleen McLaughlin, illustrated with photographs. The dramatic story of work being done by the UN in many lands in rehabilitating people and introducing others to new ways of life. Dodd, Mead, N.Y. 1954. 272 p. \$3.75.

Old Masters in America, by John D. Morse. See review in April *International Journal*. Rand McNally, Chicago. 1955. 192 p. \$3.50.

People of the Blue Water, by Flora Gregg Iliff. The true story of the author and her work with Indians in an isolated region near the Grand Canyon. Enough interest in the Christian religion was created to establish a church and a quonset hut was flown in to be used as a meeting place. Harper, N.Y. 1954. 271 p. \$3.75.

The Quiet Eye, selection and introduction by Sylvia Shaw Judson. Carefully selected pictures by one of plain taste and deep religious feelings. More than thirty pictures with quotations from various centuries. Henry Regnery, Chicago. 1954. \$5.00.

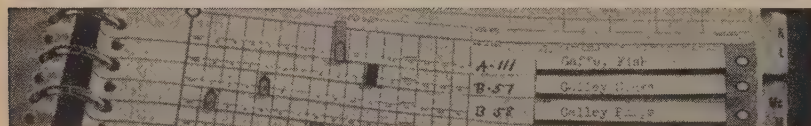
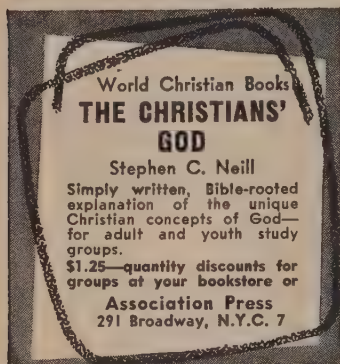
Signs and Symbols in Christian Art, by George Ferguson. See review in January, 1955 *Journal*. Oxford, N.Y. 1954. 346 p. \$10.00.

Truth Is One, by Henry James Forman and Roland Gammon. The story of the world's living religions with many picture illustrations. Harper, N.Y. 1954. 224 p. \$5.00.

We Came to America, an anthology selected and edited by Frances Cavanah. The story of twenty-five immigrants from different lands and their discovery of American freedom and opportunity. Macrae Smith, Philadelphia. 1954. 307 p. \$3.50.

The Wood Carver, by Grace Noel Crowell, illustrated by Lee Mero. A Swiss woodcarver and his crippled son came to America and settled in a village that had a small church with a tall steeple. The father used his talent to help his neighbors worship on Christmas eve—through that his son was healed by a doctor who worshipped there that night. Augsburg, Minneapolis. 1954. 33 p. \$1.00.

The World of Albert Schweitzer, text by Eugene Exman, photographs by Erica Anderson. The 169 pictures and well written text about the most famous contemporary missionary will bring inspiration and hope. Harper, N.Y. 1955. 143 p. \$5.00.



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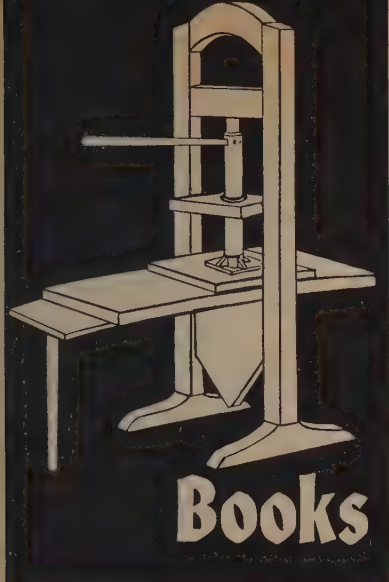
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Religious Symbolism

By F. Ernest Johnson. New York, Harper & Brothers, 1955. 263 p. \$2.50.

In what way can men communicate with each other about their relationship with God? Many despair of the attempt to communicate the relationship of God and man by saying simply, "Religion is such a personal thing that I simply cannot talk to others about it." Yet the religious experience is never an isolated individual experience. It involves the experience of the community; it relates significantly to all relationships and pursuits in which men are engaged. It therefore demands channels of communication.

The symposium entitled, *Religious Symbolism*, edited by F. Ernest Johnson, explores various facets of the problem of religious symbolism. Various terms are used in the discussion of this problem: analogy, myth, and symbol.

In this work there are many interesting and enlightening explanations of the use of objective symbols in communicating the divine-human relationship. The religious symbolism of the mass, liturgy, and the dance are described in some detail.

An especially enlightening discussion is the article entitled, "Religious Symbolism in Contemporary Literature," by Nathan A. Scott, Jr. In this article he discusses four basic religious symbols in contemporary literature. These symbols he identifies as "isolates," isolation, Hell, voyage, and sanctity. These symbols, with varying degrees of emphasis, run through much contemporary literature.

In the mind of this reviewer, the most significant article in this symposium is the one by Paul Tillich entitled, "Theology and Symbolism." Symbols, according to Tillich, must point beyond themselves, must participate in the power of that which they symbolize, and must be the result of the creative encounter with reality. Theology is given the symbols of the encounter between God and man. Theology can only conceptualize, explain, and criticize these given symbols.

This is a very stimulating book for the persons interested in the problem of communicating the divine-human encounter.

ALVA I. COX, JR.

Mission on Main Street

By Helga Bender Henry. Boston, W. A. Wilde Company, 1955. 200 p. \$2.75.

For those connected with the Los Angeles rescue mission whose story is told in the book, it is undoubtedly interesting reading; giving names of people—leaders and outstanding converts—dates of acquiring property, indebtedness overcome, numbers of services, attendance and conversions, etc. It is a type of "in-the-family" publication.

For the general public, it gives a sense that something has happened to the lives of many people through the work of the mission, and that some very committed people have struggled hard and long to build a center of Christian witness and service on one of the country's big city "skid rows."

But what happens to people, and how, is seemingly taken for granted. One looks in vain for any kind of an analysis of what the situation on "Main Street" and in the lives of its "homeless men" really is—what has gone wrong with these men, what is set right when the Mission touches them, the process by which the Mission gets hold of them and changes them—the kind of insight that could be helpful in Christian work in other situations.

JOHN R. SCHWENKE

A City College in Action

By Thomas Evans Coulton. New York, Harper & Brothers, 1955. 233 p. \$3.50.

The American people have ahead of them many problems in providing opportunities for higher education to the larger numbers of youth now coming through our elementary schools and high schools. This story of a tuition-free public college supported by taxes, serving nearly 25,000 students in day and evening sessions, has much to tell us as we face these problems. The report of the experience of Brooklyn College gives us new ground for belief in extension of educational opportunity.

R. L. HUNT

Jesus' Design for Living

By Thomas S. Kepler. Nashville, Abingdon Press, 1955. 127 p. \$2.00.

This book of forty meditations on the Sermon on the Mount are said to be written for the average layman. Unfortunately, in his first chapter Kepler the scholar wanders to the commentaries of Rabbi Klausner, refers to what Martin Dibelius calls "an eschatological stimulus," and attempts to explain Schweitzer's interpretation of the Sermon on the Mount as an "interim ethic."

Although this little volume would scarcely appeal to the layman in search of devotional guidance, it deserves a place in the pastor's study with the New Testament commentaries. In that place this book ranks with Kepler's other collections—for a collection this is. It is probably the best one available on the fifth, sixth and seventh chapters of Matthew.

J. MARTIN BAILEY

The Septuagint Bible

By Charles Thomson. Revised by C. A. Muses. New York City, The Falcon's Wing Press, 1954. 1426 p. \$6.50.

Discussion over the Revised Standard Version of the Bible, especially these passages in the Old Testament found quoted differently in the New, have resulted in an awakened interest in the Septuagint (the Greek translation of the Old Testament, abbreviated LXX), the source of many of the differences.

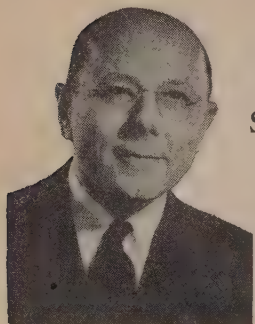
The LXX played an important part in the early history of the Christian church, for it was the only Bible the early Christian knew in the Greek-speaking world. It was the basis for the Old Latin translation and many other versions which appeared as the Church expanded its missionary activities.

Unfortunately the editor of the present volume, a reprint with revision of Charles Thomson's translation originally published in 1808, stresses in the "Foreword" and "Introduction" the primary authority of the LXX over the Hebrew Masoretic text without recognition of the critical problems involved. He leaves the impression that the entire work was done in the third century before Christ, while it is much more probable that only the Pentateuch was in Greek that early. Furthermore, he fails to point out the highly uneven quality of the various parts of the Old Testament, as clearly established by recent critical studies. Parts of the LXX, especially the Prophetic books, have been shown to be free translations, and sometimes interpretations (Ps. 16:10) of the original.

On page xxi the editor states that the Hebrew text was changed in the first century, while the Greek text was not altered during the Jewish-Christian controversies of that period. The recent studies based on the Dead Sea (Qumran) Scrolls clearly show that such an assertion fails to take all the evidence into account. These new Hebrew manuscript finds would indicate, on the contrary, that the Masoretic text represents a more sound tradition than the LXX, in the main (the books of Samuel seems to be an exception).

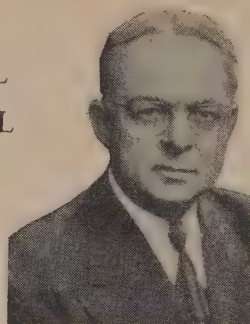
To say that the "Septuagint text of the Bible was the one in use in the days of Jesus of Nazareth and his disciples" (p.

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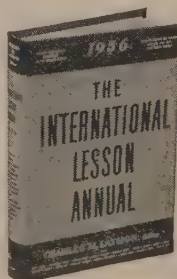
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xxiii) is decidedly misleading. Even the publisher's promotional material shows how this statement was taken, for in their advertisements appears the statement, "The Septuagint Bible was the Bible text known and read by Jesus." Jesus and his disciples would not have used a Greek Bible, for they spoke and worked with people who spoke Aramaic. Doubtless Jesus used the Hebrew Bible, and the new discoveries make it clear that the text he used was very near to the Masoretic text which was standardized somewhat later.

True, the LXX existed in the time of Jesus among the Jews of the Dispersion, but its use in Palestine is very unlikely. It needs to be borne in mind also that all of our earliest manuscripts of the LXX are distinctly Christian in origin, and it would be therefore impossible to determine the exact nature of the LXX text in the pre-Christian period. The only available pre-Christian LXX materials known are some papyrus fragments of Deuteronomy.

An assumption of the editors with which this reviewer must also take serious exception is the omission of the Apocrypha, justified on the basis of the traditional rejection of those books by Jews and some Christians. Considerable evidence could be marshalled to show the weakness of this position. Omission of the Apocrypha in Protestant Bibles did not begin until the seventeenth century as a result of Puritan influence. Thus it is truly unfortunate that this volume does not include the whole LXX. (It does include the "Additions to Esther.")

To judge from some random checks of the translation itself, it seems that here too, there is something to be desired. It is definitely not a critical translation.

This reviewer is concerned for fear this volume may confuse the layman regarding the scholarly basis for the translation of the Revised Standard Version of the Old Testament which is a translation of the Masoretic Hebrew as were the King James and the American Standard Versions before it. The LXX was used by the RSV Committee according to cautious, scholarly principles, as the footnotes reveal. This volume does not concern itself with those principles.

Although the publisher and editors of this volume make much too bold a claim for the authority of the LXX text, it is good to have an English translation of the Greek Old Testament easily available to the layman, for there is much he can learn from it, despite the above mentioned drawbacks.

This volume is printed in good, clear, bold-faced type. One is disappointed, however, to see Hebrew poetry completely ignored, even in the Psalms.

JOHN C. TREVER

A Serious Call to a Devout and Holy Life

By William Law. Philadelphia 7, The Westminster Press, 1955. 158 p. \$2.50.

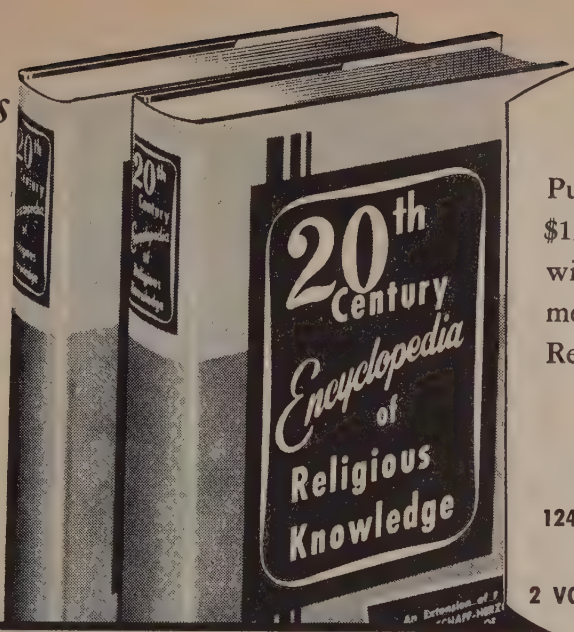
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ALVA I. COX, JR.

The Life to Live

By Frederick M. Meek, New York, Oxford University Press, 1955. 150 p. \$3.00.

The Beatitudes are close to the heart of the teachings of Jesus. They are used here in the first nine sermons to describe "the life to live." Eight more sermons follow based on sayings or experiences of Jesus. They are relevant to life today, and the illustrations are apt, touching upon religious problems of interest to the ordinary Christian.

R. L. HUNT

The New American School for Adults

By Louis K. Mather, Washington, D.C., Division of Adult Education Service, National Education Association, 1955. 39 p. \$1.00.

Adults now enrolled in public school adult courses number over 3,000,000 persons. A quarter of the enrollees are workers. Another quarter are housewives. One out of six is a clerical or business worker.

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R. L. HUNT

The International Lesson Annual, 1956

A Comprehensive Commentary on the International Sunday School Lessons, Uniform Series.

Charles M. Laymon, Ed. Nashville and New York: The Abingdon Press, 440 p. \$2.95.

Exactly as the subtitle says, this is a comprehensive commentary on the International Uniform Lesson Series, from able minds in many denominations. The Bible texts are given in both King James and Revised Standard Versions, in parallel columns. In explanation of the Bible, an expert tells something about the writer and his life, points out cross references, makes clear time, place and background of the events discussed. Other writers make application to current life.

There are suggestions for "Preparing to Teach," "Starting the Lesson," "How to Proceed," "Questions to Ask," "For Group Discussion and Action," "Closing the Session," and "Planning for Next Sunday." There are map and line drawings, and information about audio-visual resources.

R. L. HUNT

Faith Takes a Name

By Dwight E. Stevenson. New York, Harper & Bros., 1954. 189 p. \$2.50.

"What's in a name?" This book by the professor of homiletics at the College of the Bible, Lexington, Kentucky, tells in vivid style what the followers of Jesus meant when they called themselves "disciples," "brothers," "believers," "witnesses," "saints," and other descriptive names.

This book by Dwight Stevenson is sound Bible study—but it is more. With poetic style and prophetic insight the author draws on non-biblical sources and applies the titles to twentieth century Christians. Here is a book for study, for inspiration.

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THE HIGLEY PRESS, Butler, Indiana

Uncommon Prayers

Collected by Cecil Hunt. Greenwich, The Seabury Press, 1955. 182 p. \$3.00.

From the publishing house of a denomination which makes much of the established liturgy of "common prayer," comes this collection of devotional readings most of which are not otherwise easily accessible. Frequently we are more alert as we walk down unfamiliar paths; in these *Uncommon Prayers* God seems uncommonly near at hand. The book is typically divided and carefully indexed for frequent use. These "uncommon" prayers are bound to be used and used again until they, too, become "common."

J. MARTIN BAILEY

The Episcopal Church and its Work

By Powell Mills Dawley. Greenwich, The Seabury Press, 1955. 310 p. \$2.50.

As one of the Church's Teaching Series, this book will be widely used in the adult Christian education classes of the Protestant Episcopal Church. However, it is not primarily a text book, and persons of many denominations will be interested in reading it. It relates the heritage of all the churches in the Anglican communion and describes present day organization, law, missionary and Christian education activities, and other fields in the Church's work.

Pastoral Preaching

By David A. MacLennan. Philadelphia, The Westminster Press, 1954. 157 p. \$2.50.

Numerous books are published every year on the subject of homiletics. Now and then one comes to hand that has the quality of superbness—such is this book. This author, who is Professor of Preaching and Pastoral Care at Yale University, narrows the field to "pastoral preaching" which he defines as "the communication of the good news by one whose relationship to persons is that of shepherd of souls." With this perspective in mind, it follows that the principal "Objective" will be that his sheep may know Christ "to the end that by God's grace they may experience newness of life within the community of the Holy Spirit, the Church." As "Resource" material he would, of course, send a preacher to the Bible from whose pages "ever new insights and ideas leap," but he would also have him discover pertinent themes for preaching in his pastoral and other relationships.

He has other chapters on "Methods," "The Pastor Preaching," and "The Unifying Word." His evaluation of the effectiveness of preaching exalts this phase of the pastoral office, and makes clear that however well a pastor may do the many tasks connected with the ministry, it is still true as Paul noted: "woe to me if I do not preach the gospel." The reading of this book should give to both the young seminarian and to the seasoned pastor a fresh conception of this high and holy task.

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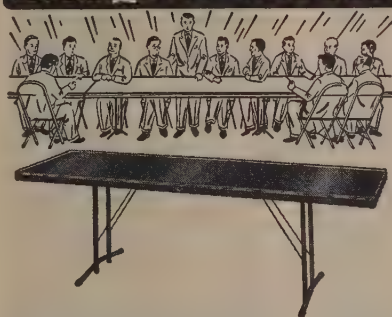
By Roy Sorenson and Hedley S. Dimock. New York, Association Press, 1955. 365 p. \$5.75.

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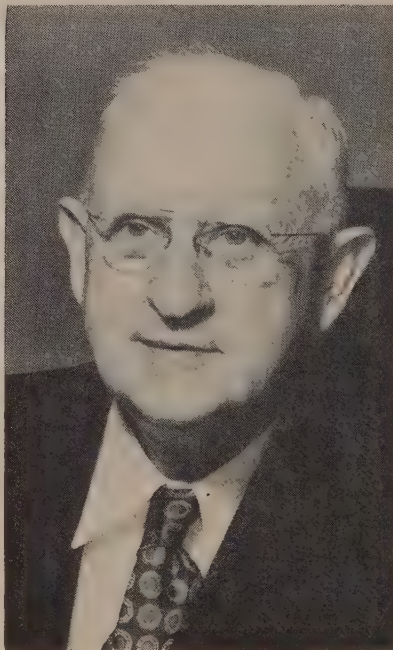
Happening

Dr. Schisler Retires; Succeeded by Leon M. Adkins

CHICAGO, ILL. — DR. JOHN Q. SCHISLER, for the past 25 years executive secretary of local church work for the Methodist Episcopal Church South, and then for The Methodist Church, is to resign on November 1, at the age of 70. Dr. Schisler held several pastorates in the North Arkansas Conference before going to the Southern Methodist General Sunday School Board in 1918. He was field secretary for two years, assistant secretary of teacher training from 1920-26, Director of Training Work, 1926-30, and then became Executive Secretary of the Department of the Local Church. When the three Methodist Churches united he continued in the same position for the united Church.

Dr. Schisler has carried many responsibilities for cooperative work through various committees of the International Council of Religious Education and its successor, the Division of Education, National Council of Churches. He was a member of the Planning Committee which brought about the merger of organizations into the National Council, and is now a member of the General Assembly, the General Board, the Assembly of the Division, the Business Committee of the Division of Christian Education, and is on various departments and sections.

During the long period of his leadership the Division of the Local Church in the Methodist Board of Education has increased greatly in personnel and scope of work. There is a staff of 100 people, including 36 department heads and field workers. It is the largest of the constituent members of the Commission on General Christian Education and the staff has given proportionately in time and service to the various aspects of interdenominational work in Christian education. Dr. Schisler's wise counsel, based on many years of consecrated and effective service both denominationally and interdenominationally, has meant much to the effective-



John Q. Schisler

ness of the National Council of Churches. He has been asked to serve the Methodist Board in an advisory capacity for another year.

DR. LEON M. ADKINS, pastor of the University Methodist Church, Syracuse, New York, is to succeed Dr. Schisler. Born in Ticonderoga, New York, in 1896, Dr. Adkins was educated at Middlebury, Vermont College and at Boston University School of Theology. He served a ten-year pastorate at Delmar, New York and a 13-year pastorate at First Church, Schenectady, before going to Syracuse in 1950. His pastorates have been marked by highly effective church schools.

Dr. Adkins has had a continuing interest in Christian education. He served as executive secretary and president of the Troy Conference Board of Education and as president of the National Meth-

odist Conference on Christian Education 1942-44. He has been a member of the Methodist General Board of Education since 1940 and was a member of the Curriculum Committee 1948-52. He has been a writer for church school publications and is a frequent lecturer at pastors' schools. He has been a member of the Assembly of the Division of Christian Education, National Council of Churches since its origin.

Margaret Clemens McDowell Dies

PHILADELPHIA, Pa.—MRS MARGARET CLEMENS McDOWELL, writer and children's work leader, died of a cerebral hemorrhage on August 11, 1955, at the age of 59. She went to the American Baptist Publication Society in 1922 and became editor of children's publications in January, 1929. She held this post until 1950, when she married Mr. James D. McDowell. Since that time she had lived in Stratford, Connecticut with her husband and his son, Robin, who is about to enter his senior year at Haverford.

Mrs. McDowell was very active in local church work. She did a great deal of writing of curriculum materials for the Sunday church school, vacation church school and Sunday evening groups. She also wrote two Friendship Press primary reading books and numerous articles. She prepared the *Journal* worship materials for primaries for half of the year 1951-52.

She was a member of the Committee on Christian Education of Children, International Council of Religious Education, from 1931-1949.

"Martin Luther" Prints Available for Churches

NEW YORK, N.Y.—"Martin Luther," the motion picture which tells the story of the Reformation, is now available for purchase by churches, schools, libraries, and organizations in 16mm film. The cost of the print is \$150. during the "introductory trial offer" period which is guaranteed only through November 30, 1955. There will be no rentals from the producer. The picture's 4,000 feet of film will be mounted on two reels, packed in a metal case and shipping carton. It is the original production in its entirety; nothing has been deleted nor has the film been re-edited.

The film, which lasts one hour and 45 minutes, will be especially appropriate for use during the Reformation season. Churches owning the print may show it time after time and invite everyone in the community to attend.

MR. ROBERT E. A. LEE, Executive Secretary of the Lutheran Church Productions, Inc., stated that the prints were being sold almost at cost, which was possible because the film's initial investment has already been returned through precedent-breaking theatrical distribution. A network of film dealers and religious publishing houses will be utilized in the distribution of the film. In addition, prints may be purchased direct from Lutheran Church Productions, Inc., 35 West 45th St., New York 36, N.Y.

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Personals

NEW YORK, N.Y. — DR. GLEN W. TRIMBLE has been named director of field research of the National Council of Churches. He succeeds DR. LAURIS B. WHITMAN, who became the executive director of the whole Bureau of Research and Survey on March 1. A Methodist minister, Dr. Trimble has for the past four years been director of the Department of Research and Strategy of the Massachusetts Council of Churches. He has served in a part-time position since 1946 as assistant professor at Boston University School of Theology.

BOSTON, Mass. — REV. HENRY RUST, Secretary for Youth Work of the Congregational Christian Churches, has resigned to take a church in Whittier, California.

NEW YORK, N.Y. — MR. GEORGE CORWIN, Youth Program Director of the YMCA, has been appointed National Program Director of the National Council of the YMCA.

GRINNELL, Iowa — MRS. ARMILDA B. KEISER died on August 18 of cerebral hemorrhage, after a short illness. She was a graduate of Nebraska Wesleyan University, had a Master of Arts in Education from Columbia University, and was the author of *Here's How and When, Learning from Jesus*, and *Come—Everyone and Worship*, books widely used by workers in religious education. Her husband, REV. VICTOR H. KEISER, is Director of Religious Education for the Congregational Christian Conference of Iowa. Three sons also survive her.

Two New Applications for WCC Membership

NEW YORK, N.Y. — Applications for membership in the World Council of Churches from two churches have been approved by the Central Committee. They are the 50,000-member Evangelical Church of Augsburgian Confession in Teschen, Czechoslovakia, and the National Baptist Convention of America, unincorporated, a Southern Negro Church in the United States, with over 2,600,000 members. The Czechoslovakia church application has been supported by the Lutheran World Federation. The National Baptist Convention already belongs to the National Council of Churches of Christ in the U.S.A.

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A Parable for Christmas

(Continued from Page 24)

Bought freedom for herself with one poor stone.
Another valued jewels more than her throne.
One sold for kindness, another sold for power;
Some bought for pleasures of the present hour;
Some for luck and love, and some for greed.
In this life jewels answer any need.

PRINCESS: And in my pearl the perfect answer lies.

WIFE: But how?

MERCHANT: I do not know, but for this prize

I'll give you this whole house—all I possess,
Which turned to coin will pay the cost.

PRINCESS: Oh, yes,

But are you sure you want to pay?

MERCHANT (turning to WIFE): Good wife,
Are you prepared to change our way of life?
To live a stranger in a lonesome place
In poverty, and, some will say, disgrace?

WIFE: A man seeks all his life some perfect thing.

If you have found it, Lord, you are a king

Among the rest. I'll gladly come along

And share your lot. Where you are, I belong.

PRINCESS: Here, take the pearl. The Lord in heaven bless

Your path, for it shall lead to happiness.

(MERCHANT and WIFE take hands and go down aisle, heads bent. PRINCESS and her PAGE pick up small table, jewels, etc. and carry them off. They return to their seats. Here the PRINCESS removes her sari and veil and is ready for her next entrance with ANGEL CHOIR.)

(MERCHANT returns to SHEPHERDS, who rise to meet him, and all move into center of circle again.)

FIRST SHEPHERD: So here you are.

THIRD SHEPHERD: And this is happiness?

SECOND: A haunting tale. And yet, I must confess

I don't think any pearl itself is worth

As much as other things on God's good earth.

FIRST: If it were mine, I'd sell it over again

For forty talents.

THIRD (slapping him on back): You'd be wealthy then.

SECOND: While we have talked, the mist has cleared away.

How bright it is! The stars are a bouquet

Of heavenly pearls.

FIRST: On such a night we know

How close God is to poor men here below.

THIRD: They seem to step down to us. See that one!

(Points to HERALD ANGEL who is coming slowly up aisle.)

It's getting larger, larger! Like a sun!

(The piano plays "Joy to the World." Enter HERALD ANGEL, arms outstretched.)

THIRD: What's this?

FIRST: The stars are moving! Bow your head!

SECOND: The glory of the heavens now is shed

Upon us! These are angels stepping down!

(As piano continues to play, louder and louder, the other ANGELS enter, and with them the PRINCESS, forming a circle around SHEPHERDS and MERCHANT, who kneel, hands clasped, trembling.)

HERALD ANGEL: Fear not! For behold, I bring you good

Tidings of great joy, Which shall be to all people.

For unto you is born this day in the city of David,

A Savior, which is Christ the Lord.

And this shall be a sign unto you;

Ye shall find the babe, wrapped in swaddling clothes,

Lying in a manger.

Glory to God in the highest!

And on earth peace, good will to men!

(The ANGELS circle around SHEPHERDS, singing "Joy to the World." SHEPHERDS cover eyes and prostrate themselves. Only MERCHANT remains kneeling, watching as if he cannot believe, as the PRINCESS stands before him. At end of song, ANGELS file off, go back to their seats. The MERCHANT rises, as if to follow PRINCESS, pauses at edge of circle and watches, hardly paying attention to the SHEPHERDS' voices.)

THIRD: They're gone! (Rubs eyes) Or were they ever here?

FIRST: The town

Lies silent, not yet knowing that the earth

Is blessed at last with our Messiah's birth!

Or is it really true? Why is he poor?

A kingdom starting thus cannot endure.

SECOND: A pearl may last forever, but it's cold.

God's love is warm and lives. That's why he told

Poor shepherds first, I think.

THIRD: Oh? That's why, then,

The angels came to us. God loves poor men.

I want to see this King who loves us all.

I want to worship at a manger stall.

SECOND: Let's go and find Him. Will you come along,
O, Merchant?

MERCHANT (comes back to them, greatly excited):

I saw her in the angel throng!

The princess! She is leading me, I know,

To something greater than my pearl. I'll go!

(Slowly the SHEPHERDS walk down the aisle, the SECOND in the lead, the MERCHANT in the rear, while student body sings softly "O Little Town of Bethlehem." As they approach the manger, the lights come up to show MARY sitting beside the manger, with JOSEPH in the background. As the SHEPHERDS go forward and kneel, the MERCHANT stands off to one side, looking curiously around him.)

FIRST SHEPHERD (kneeling stage left):

Lord, thou hast led us to this lowly place

To see thy kingdom in a baby's face.

THIRD SHEPHERD (Kneeling upstage right):

We worship thee, Small King, and thank our Lord

That thou art not a Herod with a sword.

SECOND SHEPHERD (Goes forward and lays staff at foot of manger):

Now at thy feet we lay our staff and rod,

And pray thou be the shepherd son of God.

(SECOND SHEPHERD then stands slightly to right of manger, with THIRD SHEPHERD; MERCHANT comes forward and kneels at manger, looks at MARY, then at JOSEPH. While he remains kneeling, the ANGEL CHORUS comes softly down the aisle, forms double line on either side of manger. They are quiet. The music has stopped. MERCHANT rises, steps slightly to left so that he is faced half-around, both to manger and to audience. He takes pearl from his purse and holds it out to babe.)

MERCHANT: Oh, perfect love! I've sought thee everywhere!

In men, in goods, in gold and jewels rare!

At last I saw thee in a perfect stone, I thought.

Lord, it is thine. Thou art the pearl I sought!

(ANGELS and STUDENTS burst into "Love Came Down at Christmas." At beginning of second verse, the other play characters rise and file past manger and out of the room. Then SHEPHERDS turn and come half way down the aisle, turn, and follow the procession off. The PRINCESS-ANGEL comes forward and takes MERCHANT by the hand, leads him forward to center aisle, then turns and off. The HERALD ANGEL takes MARY by one hand, JOSEPH by the other and leads them forward, turns, and goes off. The other ANGELS follow closely in double line, singing until all have disappeared into dressing room. The piano plays "Amen." House lights up.)

NOTE: This play may not be copied, but additional copies of this issue, for use by the cast, may be purchased at the prices listed on page 1.



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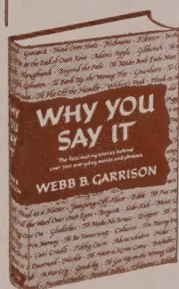
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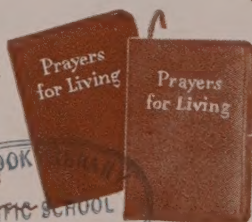
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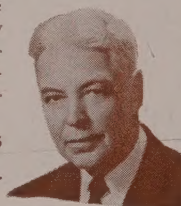
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